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ANNOUNCES THE PUBLICATION OF

A Lexicon of St. Thomas

*based on the Summa Theologica and selected
passages from his other works.*



By **ROY J. DEFERRARI**
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Are Our Catholic Secondary Schools Doing Their Job?

By BROTHER LEROY FLYNN, C.F.X.

FOR many Catholic students, the secondary school marks the terminal of their formal education. In the past forty years, the selective Academy of the nineteenth century has for the most part developed into the modern secondary school, a truly democratic institution, which enrolls all classes of youth with their varying degrees of interests and abilities. It is a well-known fact that today the majority of our youth between the ages of fourteen and seventeen are being educated in the secondary schools of the United States. Of this heterogeneous mass of young people, about 20 per cent continue their education beyond the secondary school level. In the case of Catholic school graduates, the percentage runs to about 25 per cent. "Because of lack of ability or interest or for economic reasons, 75 per cent of Catholic secondary school graduates terminate their education at the end of the twelfth grade."¹

The philosophy of Catholic education recognizes two main types of educational aims. The primary or ultimate aim is to so develop the individual that he will be fitted to strive toward moral perfection and thereby attain his eternal salvation. But, to prevent the education from being one-sided, the Church in her wisdom has always recognized a secondary aim: namely, that, through education, students may be prepared to pursue their temporal vocation efficiently in accordance with their God-given talents as members of society. Are the Catholic secondary schools of today fulfilling the secondary aim of education? Are the graduates of these schools who finish their education at the twelfth grade level prepared and have they been counselled to assume a gainful occupation which is in keeping with their native and acquired abilities?

In an attempt to find the answer to this question, the writer and two of his conferees, with the valuable assistance of Education Department of the Catholic University of America, under-

¹ Thomas F. Jordan, *The Problem of Vocational Education and the Catholic Secondary School*, unpublished Doctor's dissertation. Washington, D.C.: The Catholic University of America, 1942, p. 160.

took to make a survey of all the Catholic secondary schools in the United States to determine the programs of study in operation in these schools at the present time. The country was divided into three sections, with Brother Ricardo, C.F.X., covering the New England and Middle Atlantic states,² Brother Malcolm, C.F.X., combing all the remaining states east of the Mississippi River,³ and the writer surveying all the states west of the Mississippi River.⁴ In all, requests for programs of study were sent to all the 2,119 Catholic secondary schools as listed by the National Catholic Welfare Conference in their directory, "Catholic Colleges and Schools in the United States." Responses were received from 1,028 schools, which represents 48.5 per cent of the total number of schools solicited. These programs of study formed the core of each of the allied studies and all the findings are being combined in this article.

A study of Table I shows at a glance that the predominant course of study offered by the Catholic secondary schools of the nation is the academic or college preparatory. Organized voca-

TABLE I

Number of Catholic Secondary Schools of the United States in the Three Divisions of the Survey and the Percentages of Schools Offering Various Courses

Areas	Number of schools in study	Per cent of schools in study	Per cent offering academic course	Per cent offering commercial course	Per cent offering home economic course	Per cent offering industrial arts course
West of the Mississippi River	318	43	93	12	25	0
East of the Mississippi River	333	47	94	40	26	.06
New England and Middle Atlantic.....	377	51	95	16	19	1.0

² Brother Ricardo Kerressey, C.F.X., *A Study of the Vocational and Prevocational Content in the Curricula of the Catholic Secondary Schools of New England and the Middle Atlantic States*, unpublished Master's dissertation. Washington, D.C.: The Catholic University of America, 1947.

³ Brother Malcolm O'Loughlin, C.F.X., *A Study of the Vocational and Prevocational Content in the Curricula of the Catholic Secondary Schools in the States East of the Mississippi River, Excluding the New England and the Middle Atlantic States*, unpublished Master's dissertation. Washington, D.C.: The Catholic University of America, 1947.

⁴ Brother Leroy Flynn, C.F.X., *A Study of the Vocational and Prevocational Content in the Curricula of the Catholic Secondary Schools in the States West of the Mississippi River*, unpublished Master's dissertation. Washington, D.C.: The Catholic University of America, 1947.

tional courses exist only in the larger schools which make up a very small per cent of the total number of schools in the survey.

Table II lists the vocational and prevocational subjects and the per cent of schools that offer these courses in the three areas that make up the completed study. It will be noted that, except for the commercial subjects of typewriting, bookkeeping and shorthand, the Catholic secondary schools offer vocational-content courses in extremely small doses.

TABLE II

Percentages of Catholic Secondary Schools in the United States Offering Vocational Courses According to the Geographic Divisions of the Survey.

Courses offered	Areas			Total per cent in the United States
	West of the Mississippi River	East of the Mississippi River	New England and Middle Atlantic	
Aeronautics.....	11	10.2	7	9
Agriculture.....	9.4	.6	—	3
Art.....	3	50	—	17
Bookkeeping.....	44	68	47	52
Clothing.....	14	11.2	5	10
Cooking.....	3.4	2.7	1.8	2.6
Commercial Engineering.....	3	—	—	1
Commercial Law.....	8	11.4	17	12
Foods.....	9	7.2	5	7
Health.....	3	.9	4	2.6
Home Economics.....	20	20	12	17
Journalism.....	5	2.7	1.6	3.1
Machine Shop.....	—	—	.8	.2
Mathematics, Applied.....	—	.9	1.6	.8
Mechanical Drawing.....	9.4	19	8	12.1
Music.....	18	52	—	23
Office Machines.....	11	15	6	10.6
Radio.....	.9	2.1	1.3	1.4
Salesmanship.....	.6	13.8	10	8.1
Sewing.....	15	6.5	6	9.1
Stenography.....	69	72	52	64.1
Typewriting.....	78	77	59	71.1
Woodshop.....	3	4.8	1	2.9

When one considers the large percentage of the students in Catholic Secondary schools who have neither the ability nor the interest to wade into a stiff academic course, and who receive very little benefit from the watered-down general course offered in some schools, there is evidence that a grave injustice is being done to these students. With no intelligent planning on the part of school administrators to consider the problems of these terminal students, it is little wonder that we have a serious drop-out problem to face. Students who cannot make the grade are "flunked" and thereby are deprived of the wholesome and neces-

sary Catholic moral training which is the real reason for the Catholic school's existence.

Since these non-college students pass so abruptly from the classroom to their vocational life, they must be given some vocational training in keeping with their abilities and interests. No diluted academic course will solve the problem. Such an easy-way-out program is designed to give the student only a smattering of knowledge—most of which he will never use—to keep him off the streets until he has amassed enough credits to receive some sort of general diploma. This is the program now in vogue in the majority of our Catholic secondary schools.

These terminal students are entitled to as much attention, consideration and intelligent planning on the part of school authorities as the more gifted academic students. There is a crying need to reorganize the general course of studies so that it will be centered on the forgotten 75 per cent of our student population. To suit the needs of these students, the course should have a high vocational content and also include the fundamental basic subjects necessary to a well-rounded educational program, but adapted to the needs and abilities of the students who will avail themselves of the education thus provided.

From the purely vocational viewpoint, a basic course in industrial arts would be requisite in the new curriculum. Mt. St. Joseph High School in Baltimore, Maryland, introduced this course thirteen years ago and has never been sorry for the decision. The number of failures and drop-outs has decreased at a gratifying rate. In addition, the enrollment has risen very sharply as more students were attracted by the broader curricular offerings. The course is not a highly technical program involving expensive machinery and equipment. It is a basic course including fundamental courses in shop math, mechanical drawing, metal shop, and wood shop. The teachers are not highly paid industrial specialists but members of the Xaverian Brothers who have done graduate work in the field at the nearby University of Maryland. The cost of installing such a program is not prohibitive in spite of rumors to the contrary. According to Brother Oswald, C.F.X., who was principal when the course was introduced, "It costs no more to equip and maintain a shop than it does a good science laboratory."

* Brother Oswald, C.F.X., "Catholic High Schools Need Industrial Arts," *The Catholic School Journal*, XL (September, 1940), p. 220.

A basic industrial arts course is not designed to prepare students so that they can step right into a factory and take over a highly involved machine in one easy lesson. The main purpose of such a program is to enable a pupil to develop some fundamental hand skills and also his creative ability. The concreteness of the course appeals strongly to the students who lack the ability to master the abstract concepts of the academic course of studies, and it also provides the students with a proper and wholesome appreciation of manual labor—one of the crying needs of our times.

The home economics course should not only include the usual cooking and sewing courses, but should also include information on how to judge the merits of various products, modern advertising and salesmanship techniques, purchasing and consumption of food, selecting of clothing, health protection, sanitation, practical nursing, psychology of family relations, wise budgeting of money and other practical problems of adult-married life. No serious person can doubt but that many of our broken homes and quick divorces are due to ignorance of these and allied problems. The happiness of the young married couples of the nation in large measure rests upon the training offered to our young women—training that will make them intelligent helpmates to their husbands in the building of Christian homes.

Commercial courses as they stand today can serve only the few who may utilize the basic skills of typing and stenography to serve as the foundation of a career in business. But the number of jobs requiring these skills is exceedingly small. In the past decade it has become evident that business education must be expanded to suit the needs of the times. There is a great demand for jobs in business offices which are not wholly clerical in nature. In order to prepare the secondary school pupil for these occupational openings, courses which include the techniques of office practice, marketing, business salesmanship and advertising should be added to the curriculum.

Agricultural courses in modern farm methods can be invaluable in rural areas where a large per cent of the boys will terminate their education at the end of the twelfth grade to take up their vocation as "cultivators and growers" to feed a hungry nation. These courses should provide practical information in soils and crop production, animal husbandry, farm mechanics and farm management.

A revised program of social studies should include practical aspects of economics, labor unions, labor legislation, strikes, politics, government, etc., all of this interpreted in the light of sound Catholic philosophy. The Catholic viewpoint could be so stressed that a strong body of virile Catholic workers would be launched to combat the pernicious influence of Communism, which slowly but surely has infiltrated the ranks of labor.

A course in Distributive Education is vitally needed in the modern secondary school. Merchandising employs a very large per cent of the working classes. A course dealing with the management of small stores, window display, retail store operation, meat merchandising and allied subjects would broaden the course of studies to meet present day needs.

It is generally agreed that the secondary school mathematics program must be revised to meet the needs of a majority of the pupil population. They do not need, or are they able to pursue with profit, the involved courses in the subject now given. What they can learn and with intrinsic motivation is how to solve problems in investment, the correct use of common formulae, problems in insurance, taxation and other common transactions.

In view of the poor results now being achieved in the field of English in the modern secondary school, there is need of a radical reorganization of material and method. The modern high school student is a notoriously poor reader, and expressing himself in a few simple declarative sentences becomes a torturous experience. A good, solid training in the rudiments of grammar and composition and reading-for-content would seem to be in order. The ability to choose and appreciate good literature should be developed in order to enable the student to spend his adult leisure time profitably.

The sciences should be revamped and made more applicable to life situations. In addition to the general laws of biology, chemistry and physics, exploration should be carried out in such practical fields as communication, transportation, air conditioning, refrigeration, household electric wiring, heating, insulation, disease and health, foods and the body, atomic energy, etc. These current scientific concepts would help the pupil in solving practical problems that might occur later in adult life. In addition, these courses (or course if a combination were feasible) would serve to acquaint the students more intimately with the myste-

rious marvels of the physical world of which they are a part, and this would lead to a deeper and more complete understanding of the Divine Architect, Who, in His infinite wisdom, planned this intricate and wonderful universe to serve as man's habitat before he reached his real home above.

Music and an appreciation thereof would add to a youth's cultural training. Art could be included to serve the same purpose. Both would carry over into adulthood and provide a fuller and more enjoyable living.

Throughout the entire curriculum there is one concept that should permeate every course and that is a proper appreciation of labor. Since it is man's lot to labor, the student must be re-educated and shown, by activities in school and out of school, the dignity and worth of every conceivable type of legitimate labor.

Since this program has a very definite and tangible goal, motivation becomes very simple and fairly obvious. The student can see in each course a very clearly defined and specific aim, and the entire program of studies can be so integrated that without any elaborate or detailed exposition on the part of the teacher the student will realize that step by step he is preparing himself to play a specific role in the world of work. Except for the college preparatory students, how many of our Catholic secondary students today have any idea of the objectives of the courses they pursue, or even of the ultimate objective of the entire program of studies to which they are exposed?

The entire program of studies must be accompanied by an intelligent and complete guidance program if the education is to be really effective. This means that at the very least there should be an organized system of vocational and educational guidance with trained counselors to carry out the program effectively. The "white collar" complex so prevalent in the youth of today must be corrected through proper guidance. Pupils must be made conscious of their assets and liabilities, of their real and suspected interests, to enable them to plan a preparatory program for a fruitful vocation. They must be shown that only 7 per cent of the working population is engaged in the professions and that 57 per cent hold jobs that necessitate some manual labor. They must be shown that there are thousands of gainful occupations which they may pursue profitably and hap-

pily, making the maximum use of their God-given talents. But the planning and preparation must be done intelligently and not left to blind chance, as is the case today in so many of our Catholic secondary schools.

In these days of moral laxity, with the evils of birth control and divorce threatening to undermine the unit of any stable society—the family, the need of a truly Catholic preparation for life for our students is more urgent than ever before. For many of the students, the secondary school is the last stopping-place before they move out to combat “the world, the flesh and the devil.” Catholic marriage is a true vocation made sacred by our Divine Lord Himself, and our secondary school students should be given a sensible but complete course in Catholic marriage in order that they might be able to assume intelligently and holily the duties, obligations and joys of Catholic parenthood.

The author feels that some solutions to the problems previously outlined may lie in the direction of the following recommendations:

1. An adequate testing program in all Catholic secondary schools to reveal the native and acquired abilities of the student and also his liabilities. This knowledge will lead logically to an intelligent plan for a suitable vocation.

2. Adequate and complete educational, personal and vocational guidance in the schools with trained, efficient and available counselors.

3. A revision of the current high school subjects, shaping and revamping to suit the needs, interests and abilities of the terminal students. (The present academic curriculum would be retained to take care of the college preparatory students.)

4. To develop in the students a wholesome respect for manual labor by reeducation and an industrial course.

5. A training in basic, elementary skills by the introduction of suitable courses in industrial arts. This training should be broad rather than specialized, since industry prefers to give its workers the specialized training when they are hired.

6. The establishment of a department of vocational education at the Catholic University of America to train teachers in the field.

These innovations and changes require money, organization

and initiative and a radical departure from the conventional curriculum now in operation in the Catholic secondary schools. But Catholic education by its very name owes to its students the very best in educational procedure. For education to be education must be all-inclusive. And thus the course of studies must be so designed that it will satisfy the needs of every student enrolled in the Catholic secondary school. And then perhaps the day will arrive when every student, from the slow, plodding learner with minimum of native ability to the brilliant, scholarly student with the stratospheric I.Q., may be able to develop fully his God-given talents so as to prepare him for a happy and fruitful participation in his life's work and the complete realization of his Eternal Destiny as a child of God.

Why Stay in the Catholic Schools?

By VIRGINIA COLLINS

HOW many times have you heard this argument: "My child has gone through eight years of grade school and four years of high school under Catholic instructors. After this length of time, what kind of a character must he have if he cannot go through four years of college in a non-Catholic university without losing his religion?"

This is almost a standard quotation among the hundreds of parents who allow their children to spend the last four years, probably the most important years of their educational training, in a state university.

And there is a standard answer to that question used by nuns and brothers who teach in the parochial schools. "Catholic students should stay in the Catholic colleges or universities because the Church advises them to do so—because there are too many temptations put before them in the state university."

And then the parent goes on to argue that if grade school and high school teachers had done their job, really instilling the Catholic religion in the minds of their students, those students should certainly be fortified to resist a few temptations by the time they are of college mentality. "After all, they are going to be placed in the face of temptation some day, so why not let them get out on their own right now?"

And so many Catholic parents, having convinced themselves that they are right, and their children eager for their first try at complete independence and worldliness, agree that no harm could possibly befall the maturing youth in the state university.

It is my belief that part of the blame for this switch of many Catholic students to non-Catholic universities falls on the Catholic educators. They have not taken the time, nor have they really had the opportunity to find good logical answers for the arguments of these parents or students, and unless people are given a lot of good logical reasons about why they should not do a thing, they will often ignore the advice.

Such was the case in my education. For, as long as I can remember, I have wanted to write, and the only place I felt I could get a good background for it was at the state university.

I had attended a Catholic elementary school and a convent school for girls for my high school education. My parents, a little doubtful about the state university, finally compromised on the agreement that I attend the Catholic university for two years, and then complete my training at the state university. After fully discussing the matter, we could see no real reason why, after fourteen years of Catholic education, two years in a state university would harm me.

My experiences in these two years have taught me many things. I am now fully convinced that the state university is no place for good Catholic youth. I think that many other Catholic high school students could be convinced by some good logical and material reasons that they too would be much better off to remain in the Catholic schools. But the reasons must be good, or the students will not pay attention. It was no vague warning of danger from my high school teachers, but actual experience which finally convinced me. And so, in most cases, it will have to be good concrete examples of the experiences of others that will convince the future college students.

When a person has graduated from high school, he feels quite sure of himself. Many times he has had more education than his parents have had, and so he feels a bit superior. But, several years hence, he will find himself not very smart at all. His character and personality will have changed considerably; his convictions and out look on life will have been newly formed. He will realize that those few years were the most important in his life.

Now this change in personality is all right if that youth spends those next few years among good companions and under the guidance of the Church. His character will be strengthened for the better. But what if his life is upset, and he goes with companions who will put doubts or fears into his mind? What if during those crucial years he is unable to resist the temptations put before him? Then what kind of a character will his be in maturity?

Imagine what could happen to a student in a situation like this: He is away at school, living in a dormitory or perhaps in the shelter of a fraternity house. There are about ten people sitting around the dinner table on Friday, and the meat plate is passed around. When he passes it up, his companions question

him about it, asking why the Catholic Church won't permit its members to eat meat on Friday.

Now this student has always taken not eating meat on Friday for granted. In fact, he probably never had it served to him on a Friday before. But now he finds that he must explain, and give a mighty good reason too, for not eating that meat if he expects to convince his companions of the good reason his Church has for this doctrine.

There is no hostility or real unfriendliness toward this boy while he is trying to answer, but he is at a definite disadvantage trying to explain to ten unyielding people what to them is a positively ridiculous situation.

The boy knows that his friends are thinking he must not have much backbone if he will allow himself to be ruled in such a manner. Many times that boy, if he is easily swayed, will begin to think that the doctrine is silly too, and so his religion is temporarily, or maybe permanently discarded. And this is not an unusual happening at all. Many students come to the university apparently very good Catholics, and leave with hardly a trace of their old faith.

This explanation about the abstinence from meat on Friday is perhaps the easiest trial the Catholic student will have. Many times this dinner table conversation will be extended, however, and then he really runs into trouble. He is asked to explain confession, fasting, belief in purgatory, obligation to hear Sunday mass, and many other things the youth has always taken for granted. It becomes the situation of ten people firing questions at the one Catholic who would need nothing short of a degree in theology to answer all of them.

The thing that I found hardest to combat while in the state university was the amount of intoxication which prevailed, even among the women students. Of course I think that you run into a certain amount of this at almost any university, sad to say the Catholic ones included. But in the Catholic university this is the exception rather than the accepted thing. In the state university, however, this conduct is expected and even upheld among most groups. I have found in many instances that a person's popularity depends upon how much he can drink at a party, or how many of the vulgar songs he knows that are always a part of the social activities.

Now, of course, the Catholic student can go to these parties and not drink to excess, but then he runs the risk of being called a "goody-goody." Or he can miss the parties altogether and stay at home with the risk of making his college life a drudgery. But why should he even have to worry about such things? Why doesn't he go to the Catholic university where moderation is more the creed? It is the student's own fault if he misses the so-called "joys of youth." He has just gone to the wrong place to find them.

Another source of trouble to the Catholic student is the "bull session" which almost invariably is a part of the life of young people who live in dormitories or organized houses. They are fine if the conversation is good and on the up-and-up. But so many times it gets vulgar and bad. Sex seems to be the most popular theme for discussion, and it is usually not spoken of as something sacred, something to be respected. It is made into something cheap and disgusting. And this talk is usually the cue for the jokes to begin. Now once again, if the Catholic student has the stamina, he will get up and walk out on all of this; but more often, rather than face the risk of being laughed at, he will stay to the end, laughing half-heartedly, or maybe at last joining in with the rest.

It is a common belief among the Catholic advocates of the state universities that a student could avoid this sort of thing. Maybe he could if he wanted to live his collegiate life in isolation. But, in the normal code of living, how is it possible, without being rude or losing friendships, for this student to put people out of his room when this kind of talk begins? These are the people he lives with and will have to continue to get along with. These are his friends.

Another common mistake among Catholics is that they think people do not notice a person's abstaining from some of the activities in which the group participates; that they are too busy with their own lives to worry about what the other man is doing. In normal life this may be true. When people are not in close contact, they usually overlook what they consider to be Catholic idiosyncrasies. But in a college dormitory, where the students are in constant contact, everyone is interested in everyone else, and every movement demands an explanation. Never does a

fast day, an ember day, or a holy day go by that some explanation is not demanded.

The state university student, unless he is really unusual, is truly a Sunday Catholic. I personally can see no basis in the belief among some Catholics that many of the state university professors are communistic in their teachings; nor are they in any way hostile to the Catholic religion. There just isn't any mention of religion at all. From Sunday to Sunday, the student goes with no thought or reminder that there is a God. Everything collegiate is material—never spiritual. It is said that religion should be an important part in the life of every human. In only a small majority of the students does religion even play a tiny part of their lives. And this statement is not aimed at Protestants. They at least have weekly discussion periods or take a course in religion at the university. But for the Catholic student there is nothing. His religion is left in sad neglect. In the whirl of college life, there just doesn't seem to be time for the spiritual.

There is one help to the Catholic student if he cares to seek its advantages, and that is the Newman Club, an organization to be found on the campus of nearly every non-Catholic university. Where I went to school, however, that organization met at night, and since I lived in an organized house I was not allowed to go out on weekday evenings. Since many of the students lived under the same restrictions, that organization had a comparatively small membership in our school.

At some universities, however, I am told the opposite is true. The Newman Club is very active and does splendid work. But even then I think it is small recompense for the companionship and guidance to be received in the Catholic university.

And so I am convinced that every Catholic youth should remain in the school of his own religious preference. He will be happier spiritually, and will enjoy himself more materially since he will be less fearful of doing wrong. His education will prepare him adequately and beneficially for his future life as a good parent, a good business man, a good citizen, and a good Catholic.

The Confraternity of Christian Doctrine Work Sheet System, Diocese of Peoria

By A SISTER OF ST. FRANCIS

Immaculate Conception Convent, Peoria, Illinois

THE primary objective in teaching religion to the Catholic boys and girls in the public schools is found in the *Manual of the Confraternity of Christian Doctrine*: "The Confraternity plan for the religious instruction of the public school child calls for comprehensive religious education in the best and most complete sense." This statement includes more than religious instruction; it implies religious education. In *A Catholic Philosophy of Education*,¹ Redden and Ryan give the objective of religious education: "to assist the child to secure that knowledge, and acquire those habits which will enable him to lead a thoroughly Christian life, so that he may receive the eternal reward for which God created him."

Our Holy Father, Pope Pius XII, has been urging every Bishop, Priest, and Religious Community to undertake the "bringing to the knowledge of God those children who have not the advantages of a Parochial School Education." Every director or teacher of religious education in the Public School System has the blessing of Our Holy Father. That director or teacher is a guide, a promoter, and an active member of a worldwide organization, The Confraternity of Christian Doctrine.

The Aledo-Peoria Plan, or The Confraternity of Christian Doctrine Work Sheet System in the Diocese of Peoria, was planned with definite objectives for teaching religion in the Public School System.

How did the Confraternity of Christian Doctrine Work Sheet System originate? Situated in the northwest section of the Diocese of Peoria, adjoining Rock Island County, is a large scattered rural parish comprising over five hundred square miles. To the parish church in Aledo are attached three mission churches: Matherville, Preemption, and Viola. In 1928, the

¹ Redden and Ryan, *A Catholic Philosophy of Education*, page 193, The Bruce Publishing Company, Milwaukee.

Very Reverend John T. Shields was appointed pastor of this rural parish. In 1928 and the following years Father Shields had many problems to solve, but the most important and necessary problem was the education of the two hundred fifty Catholic boys and girls who were attending the public schools. What plans did he use? He himself taught religion nearly all day every Saturday. He solicited the help of lay teachers for Sunday morning instructions. He inaugurated the three-week vacation school. The Sisters taught the classes and the children came in cars and a chartered bus. Each plan had good points. The results, however, were unsatisfactory. Father Shields realized that a streamlined telescopic course of one week, two weeks, or three weeks was insufficient. To achieve results, the year-round religious course should parallel the public school year of thirty-six weeks.

Two major problems to be solved were: (1) How can year-round religious instruction be secured? (2) What year-round course of religious instruction would be adaptable to all age groups from first grade through high school?

All will agree that the Parochial School is the ideal. In this large scattered area a Parochial School is impossible. In 1938, Father Shields was ready to try his own answer to the first problem. He inaugurated the *First Religious Instruction Center in the Diocese of Peoria* at Aledo. Four Sisters were employed. He contacted the Boards of Education, the superintendents of the high and grade schools, the principals, and the rural school teachers. Released time was obtained, and in most places the Sisters were permitted to teach in the public school buildings during regular school hours.² *Problem number one was solved.* A year-round program of religious instruction was obtained.

The second problem was unsolved. What year-round course of religious instruction would be adaptable to all age groups from first grade through high school? Father Shields and the Sisters were pioneers in the field. There was no supervisor to suggest this course or that method. They used Catechisms. They studied Bible stories. They gave and used with the children the Confraternity Edition of the Pflaum Messengers.

²Editor's Note: This was written before the decision of the U. S. Supreme Court in the McCollum Case had been rendered.

The three-fold cycle used in this edition of the Sacraments and the Mass, the Apostles' Creed, and the Commandments provide a well-developed, coordinated course of study. Their results were insufficient to prove that the children were interested in the study of religion. They realized that a definite link between the teacher, the home, and the children was lacking. They also knew that effective work is obtained only when the pupils are given definite written assignments. That written work can be the linking device to give the lessons continuity. It can be a link between teacher, home, and pupil. Father Shields and the Sisters began to prepare a Work Sheet in connection with the Confraternity edition of the *Messenger*.

The effectiveness of this plan was seen. The Work Sheet was the ideal connecting link between the teacher, the home, and the pupil. The Work Sheet made for definite written assignments on the part of the teacher and definite written answers on the part of the pupil. It made the parents aware that their child had a definite lesson to prepare each week and it was their duty to have the child prepare that lesson on time. Helping the child gave the parents a positive interest in religion. The actual grading and returning of each Work Sheet gave an added impetus to the study of religion. There was no guesswork on the Work Sheets. The child was taught that religion is truth, and that he must read and re-read until he found the correct answer to the question. Every type of objective and subjective question appeared on the Work Sheet from time to time. When written thought questions were asked, only written thought answers were accepted.

In 1942 many of the neighboring pastors adopted this system. In 1945 the Work Sheet System was adopted as a local diocesan project under the auspices of the Confraternity of Christian Doctrine for the Diocese of Peoria with the approval of His Excellency, the Bishop of the Diocese.

The material for the Confraternity of Christian Doctrine Work Sheet System, Diocese of Peoria, which you prepare in Aledo for the instruction of children not attending the Parochial Schools has my heartfelt approval and blessing.—Most Reverend Joseph H. Schlarman, D.D., Bishop of Peoria.

Each week four separate Work Sheets were prepared for the groups known as:

1. Primary Grades (Grades 1 and 2).
2. Lower Intermediate Grades (Grades 3 and 4).
3. Intermediate Grades (Grades 5, 6, and 7).
4. Upper Grades (Grades 8 and high school).

Individuals might be placed in a group other than his or her grade group; e.g., an eighth grade pupil might be placed in an intermediate class. Time available for classes often determines the placing of the individual pupils.

At present, there is a need for a division in the high school group so that the junior and senior groups might be separated from the other groups. The teaching of an entire high school group is necessary because of class schedules. Most of the high schools give two class periods weekly as released time for religious education. To expect more than this may be asking too much. The work must be adapted to circumstances. In the near future the Pfiaum Company expects to have a *Messenger* prepared exclusively on the high school level. Teachers may find that the work which is sufficiently difficult for early high school students is not challenging for the upper groups. To offset this deficiency, Current Catholic History, Liturgy, Church History, and Lives of the Saints have been used to supplement the doctrinal material in the *Messenger*.

The children in the religious instruction classes receive report cards, certificates, and diplomas at certain intervals. In the high schools the report for religious education is marked at every six-week period on the regular report card. This was done at the suggestion of the principal of one of the local schools.

This Work Sheet System makes for definite written assignments on the part of the teacher and definite written answers on the part of the pupils. They contain exact written directions for the work to be prepared each week. There is a blank space after each part of the assignment, and in this space the pupil puts a check if he has prepared the work. The year's course includes thirty-three Work Sheets, and any children who are absent from class are required to ask for and to prepare the Work Sheet that was missed. The Work Sheets are prepared for four groups of children:

1. Primary Group (Grades 1 and 2.) These Work Sheets, based on *My First Communism Catechism*, are a two-year

course. The first course stresses the *Truths We Believe* and preparation for the Sacrament of Penance and Holy Communion. The second year's work includes a study of the Commandments with preparation for the Sacrament of Penance and Holy Communion. *Our Little Messenger* is used for supplementary reading. The thirty-three lessons are mailed at the beginning of the school year.

2. The Lower Intermediate Group (Grades 3 and 4). These Work Sheets, based on the Revised Baltimore Catechism, Number 1, are a two-year course. The first year the Apostles' Creed through the *Life of Christ for Children* by Keely is studied. The second year the Commandments are presented through a study of the *Lives of the Saints*. The thirty-three lessons are mailed at the beginning of the school year.

The Lower Intermediate Work Sheets were added to help those children for whom the Primary Work Sheets were too easy and the Intermediate Work Sheets too difficult.

3. The Intermediate Group (Grades 5, 6, 7). The Work Sheets are based on the *Junior Messenger* with Catechism Questions either in the *Messenger* or in the Revised Baltimore Catechism, Number 1.

4. The Upper Group (Grades 8 and High School). The Work Sheets are based on the *Young Catholic Messenger* with Catechism Questions either in the *Messenger* or in the Revised Baltimore Catechism, Number 2.

The Work Sheets are mailed weekly for the Intermediate and Upper Group from the Confraternity of Christian Doctrine, Box 362, Aledo, Illinois.

All Work Sheets are prepared in and mailed from Aledo, Illinois, under the supervision of the Reverend C. M. Meyer.

HOW IS THE WORK SHEET SYSTEM USED?

4. *The Parish Priest* may see his Catholic boys and girls only once a week for instructions. He distributes Work Sheets for the week's assignment and returns the previous week's work, Work Sheet corrected.

The Work Sheet System is most practical for busy country pastors who have to go from mission to mission on Sundays. I can distribute the new and collect the old Work Sheets in a few minutes, and in the time saved I can devote my efforts to many other parochial problems that usually arise on a Sunday morning.—Rev. C. B. Motsett, Peoria, Illinois.

5. *The Parish Sisters*, equipped with their own automobile, drive to the mission or to the rural areas of the parish to give

religious instruction to the Catholic children on released time or after school hours. This system is being used successfully in six catechetical centers in the Diocese of Peoria.

6. *The Correspondents or children in more isolated areas receive the Work Sheets.* The fact that a family has no car or that the family lives 50 miles from church is no longer a reason for a child to be denied the knowledge of his religion. The pastor or Sisters mail the Work Sheets to the home. This system is being used successfully in Aledo; Stillwater, Oklahoma; Covington, Kentucky; Milledgeville, Georgia; and Reno, Nevada. *Each Diocese has the Work Sheets prepared with the heading of the Diocese.*

I wish to thank you for the lessons received through your courses in correspondence to youngsters unable to attend the Catholic Schools. The actual grading, short explanation, and return of each Work Sheet have increased the interest and delighted my youngsters in the study of their religion. May God bless you for this help for my children.—A Mother of one of the Correspondents, Oklahoma.

The Confraternity of Christian Doctrine Work Sheet System makes for a year-round, orderly, and systematic method of teaching and reaching all our Catholic children who cannot attend a Catholic school. It has been stated in the March issue that the merits of the plan have now been recognized outside the Diocese of Peoria, and Work Sheets are today supplied to over 20,000 children in rural areas where it is impossible to provide the facilities of a Catholic school.

With no more fitting words than those of Bishop Spalding, the First Bishop of the Diocese of Peoria, can this paper be concluded:

The highest function which a Christian educator can perform is to assist the little children to bring forth within themselves the qualities that make them divinely human, true and good, pure and loving. The Christian educator instills into the minds of these little ones that it is their duty to grow up in the love of God, and therefore their business in life will be to strive after beauty, and truth, and goodness, thus ever bringing out in clear radiance the image and likeness of God within them.

The Accelerated Elementary Program at Ursuline Academy, New Orleans

By MARY HELEN DOHAN

IN 1945, Ursuline Academy in New Orleans initiated a program of accelerated education in the elementary grades. For years the religious, in common with other Catholic educators, had felt the need for reorganization of the traditional curriculum and method, principally because of their awareness of the unchallenged capacities of the brighter students. Some form of acceleration was favored by Very Reverend Mother Martin, the Prioress General, and the faculty had already been studying the various methods suggested by prominent educators throughout the country. A technique was finally adopted that differs from any presented so far by other schools.

Under this technique only able students progress at an accelerated pace, within the class framework, while the non-accelerated group remains undisturbed in curriculum and progress. This method offers a peculiar opportunity for evaluation of the program, for the accelerated group, now in the fourth grade, can be specifically compared with the non-accelerated group, of comparable I.Q. and mental age levels, who have progressed normally to the fourth grade.

When the program was initiated, only the first grade became a part of the experiment. There was no attempt to disturb the status of pupils in the other grades. The plan was to group the new pupils into two divisions on the basis of intelligence testing and personal observation by the teacher. Twelve of a class of thirty were thereby judged capable of acceleration. This proportion of approximately one-third of the class showing better than average ability has been repeated in the two classes that have entered in succeeding years. These twelve were then allowed to progress at greater speed than their classmates; during recitation periods for the other children, members of the accelerated group did extra work, carefully watched by their teacher for signs of strain or incompetence. During the first year they completed the work of the first grade and half of the work of the second.

By the end of the year, the group had established itself as a unit. The accuracy of placement was confirmed in all but two pupils, who were advised to return to the non-accelerated group. One child withdrew at the end of the first year, and one was admitted at the beginning of the second because she had completed the first half of the second grade before registration. In the second year, the children did the remaining second grade work and all of the work of the third grade. During the fifth month of that year, they were given the Metropolitan Achievement Test, Prim. II, with results in Median Grade Equivalents of 4.9 in reading, 3.3 in arithmetic, and 4 in spelling, or a total achievement level of 3.9.

In the third year, then, these pupils were placed in the fourth grade, in conjunction with the pupils who had started school a year earlier, and had progressed without acceleration. All ten of the children adjusted themselves without apparent difficulty both to the new grade level and to the social situation. However, they remained on the whole a distinct group, being given some extra drill, particularly in arithmetic and penmanship, and to a great extent maintaining themselves as a unit socially, a fact no doubt influenced by their lower chronological age.

In order to obtain an accurate picture of results of the program, we have correlated scores made by the accelerated group and those made by a comparable non-accelerated group in the same tests, given in March of this year. In other words, the ten children have been compared with the *upper* ten in the non-accelerated fourth grade, or those who have a comparable I.Q. and mental age level and who presumably would have been equally fitted for acceleration. For intelligence testing the Otis Quick-Scoring Beta Test was used; for achievement, the Metropolitan Achievement Test, Elementary Battery.

Chronologically, the average age for the non-accelerated group is one year higher than that of the accelerated group, or nine years and six months to eight years and six months. The Median Beta I.Q. for the two groups was the same, 121, with a range in the non-accelerated of 110 to 128, in the accelerated of 111 to 139. The average mental age under testing was shown to be 12-3 for the non-accelerated group, 11-7 for the non-accelerated, a range in the first of 11 to 13, in the second of 10-1 to 14-10.

In Median grade equivalents the non-accelerated group led except in reading, in which the accelerated group made a grade equivalent of 6.4 as compared to 6 for the other group. The scores obtained were as follows:

	<i>Accelerated</i>	<i>Non-accelerated</i>
Arithmetic	5.1	5.5
Language Usage	6.4	7.6
Spelling	5.9	6.7
Reading	6.4	6

Total achievement for the non-accelerated group was 6.15, and for the accelerated, 6. Both the highest and the lowest achievement scores were made in the non-accelerated group.¹

On the basis of statistical results, therefore, it is apparent that the younger group has not suffered by acceleration. There has been no gap in the work accomplished, and as much material has been learned as would be without acceleration. Studies in which the child may progress on her own initiative once reading facility has been acquired show a higher grade level than does arithmetic, which must necessarily be acquired in a series of steps in the learning process. For this reason work and drill in arithmetic are emphasized so that progress in it may correspond to that in the other studies. It is noteworthy that French is included in the curriculum, and that the children also study drawing, music, and have gym classes twice weekly.

In the fourth year, the accelerated group will do all of the fifth grade work and begin the work of the sixth, covering about half of it. The fifth year will complete sixth-grade work and the greater part of the seventh, and the sixth year will complete the grade school program. The present plan is to allow those children in the upper division of the non-accelerated fourth grade to join in the program with the accelerated group. It is probable too that one or two of the children in the accelerated group who seem to have reached their work level will remain with the non-accelerated group. The program is exceptionally elastic in that adjustment to grade level can be made at any time by any pupil.

Certain objections were raised by parents when the program was initiated, and there is no doubt that a plan of this type presents special problems that must be given particular attention. The principal point raised by parents was that social maturity

¹ *Individual results in Intelligence and Achievement Tests.*

would not keep pace with intellectual, and the discrepancy would promote psychological difficulties. So far, there has been no indication of conflict, but it is unlikely that difficulties would become evident at this early age. The teachers believe that promotion of pupils in a group as is being done under the program will obviate the social problem, for it is only when an isolated student is placed with older children that immaturity would appear. At the present time, all the children in the accelerated group appear to be unusually well adjusted socially, and among themselves show little social friction. So long as the group remains a unit, the individual child should have no occasion to experience maladjustment.

There exists the possibility that the accelerated program will become too great a physical burden to individual pupils, even though mental ability may not be lacking. Aside from symptoms of ill health that may result from overwork, there may occur undue nervous tension if the pressure of the program becomes too great. Here in particular the teacher plays an essential role. She must watch the children carefully for signs of strain, and even the most able student must be removed from the group if signs of strain are evident. It is necessary that parents be cautioned to guard against the possibility of overwork for the child, for the entire program is based on the assumption that only pupils who can acquire greater knowledge in the average study time should be accelerated. To fill the child's study time profitably is an important purpose, but it is not desired that study time should be increased unduly.

It is obvious that one of the most important factors in the success of the accelerated program is the teacher. Only teachers in full sympathy with the program should be appointed to the groups, for careless or unsympathetic handling could work great intellectual and psychological harm. It requires also that the teacher be of a temperament equipped to supervise two groups in a class simultaneously, for in enthusiasm for the progressive group there is always the hazard of neglecting the average or backward pupil. For this reason there might be difficulty in carrying on the program in a school where classes are very large, as individual attention to the accelerated students is essential.

The teachers of Ursuline feel that their new program is accomplishing its purposes. So successful has it been that there have been no changes or modifications deemed necessary for succeeding classes. Aside from the achievement records made by the children in the accelerated group, it is evident that other benefits have accrued to them. The teachers who have supervised their work are unanimous in their enthusiasm, noting that the children have an unusual amount of intellectual initiative, that their study habits are excellent and tests are taken with the greatest of ease and no signs of strain or worry. They have a facility of self-expression and responsive interest in all phases of their work. In both the classroom and on the playground they exhibit poise and leadership. The teachers, some of them once skeptical of the program, as well as more reluctant parents, are coming to the belief that the accelerated program is the answer to a long-felt need.

	C.A. (Chronological Age)	M.A. (Mental Age)	I.Q.	Total Ach't
Non-accelerated	9-5	12-10	128	7.3
	9-0	13	125	6.2
	9-5	12-10	121	7.35
	9-0	12-5	122	6.1
	9-4	12-5	122	6.6
	9-2	12-5	121	6.3
	9-11	12-8	116	6.0
	9-11	12-5	115	5.9
	9-9	11-8	112	5.9
	9-7	11	110	5.3
Accelerated	8-3	14-10	139	6.9
	9-0	13-5	127	6.1
	8-10	13-0	126	5.3
	8-1	11-6	123	7.1
	8-8	11-10	121	6.4
	8-2	11-2	121	6.1
	8-1	10-7	117	5.7
	8-11	11-4	116	5.9
	8-10	10-8	113	5.4
	8-7	10-1	111	5.45

Students Can Contribute

By M. ELIZABETH LYNCH

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NOT every student majoring in journalism in a Catholic woman's college can sell articles to the *Saturday Evening Post* or the *Woman's Home Companion* and thus influence the thinking of the nation. She can, however, write regularly for publication and share the benefits of her Catholic education, with its emphasis on right thinking and right living, with women in her own community and state. By writing for and about women and their interests and by seeking markets close at hand, the prospective woman journalist can lay the foundation for a writing career which will bring her great personal satisfaction, enable her to make a significant contribution to the dissemination of Catholic social principles, and enrich the lives of those for whom she writes.

As part of its program of training women journalists for professional work, the Journalism Department of Marygrove College in Detroit recently established the Marygrove College Feature Service which regularly supplies feature material, woman's page stories, and editorials to community papers in the Detroit area. This Service is an outgrowth of a course, Writing for Women, which recognizes the need for training women for careers in specialized fields of journalism. Since the press today needs women who can "write about the right things," the course surveys fields of journalism especially suited to women's talents and trains students to write for publications which are read by women in the home, in the professions, and in business. Through this Feature Service students find markets for their woman's page stories written as part of their regular class work.

The Service is now an integral part of the departmental program which prepares students for various types of editorial work and emphasizes cultural background, particularly courses in philosophy and religion, as well as practical courses and experience in newspaper work. Frequently, related fields of journalism offer women even greater opportunities for careers than the daily newspaper. For this reason, journalism majors at Marygrove

are made aware of the opportunities for women on community papers, small-town papers, house organs, trade papers, and in publishing houses, publicity, advertising and research departments of industry, and in advertising agencies. Journalism majors are required, usually between the sophomore and junior years, to do at least six weeks of practical work on a newspaper or in a related field of journalism. This is only a minimum requirement; most majors work two full summers. Through this program they can find out whether they really are interested in and suited for a career in journalism and make a study of actual publication problems.

After students have worked in the field, the Feature Service makes it possible for them to continue to write for publication as an important part of their college course. Through outlets provided by the Service, students can publish in local papers and magazines articles on homemaking, fashions, beauty, foods, household equipment, health, clothing, needlework, textiles, budget making, interior decorating, etiquette, entertainment, children's interests, citizenship, and women's activities in social and civic affairs, to mention only a few possibilities.

To some educators articles on beauty, fashions, and homemaking may seem superficial. In some instances they are, but not if they are written by a woman guided by sound moral standards who recognizes her grave responsibility for writing about the right things in the right way. Such subjects deal with human activities in which basic principles are involved, and any article which suggests that the ordinary things of life be done in the right way can exert a powerful influence for good. Articles which emphasize, without preaching, the right ideals as they apply to beauty, fashions, and homemaking are well worth writing and well worth reading. Beauty articles need not be superficial if they stress the fact that health, right thinking and right living are the basis of true beauty and point out that care of the body and respect for it are essential. The same holds true for fashion writing. Homemaking articles written with the idea of making the American home the gracious center of happy family activity have significance both for writer and reader.

Once students begin to publish articles of this type, they soon see how unlimited the field for such writing is and how wide market possibilities are. For, whether the college functions in

a big city or in a small town, there are frequently overlooked markets in the small state and community papers and magazines published in the area. Competition exists, of course. Staff members and syndicates offer similar material, but most editors appreciate the local tie-up, especially if the articles for a particular paper are written by a student living in the area. Many times an editor will give preference to student work if it is as good or better than what he can get in the way of canned material from the syndicates. The mere fact that the stories are exclusive to his paper will appeal to him and to his readers. His advertisers likewise will be interested in good solid woman's page material, for they know that women, who do 85 per cent of the buying, are more likely to read ads that are in close proximity to stories giving practical advice about the home and family.

Since other Catholic colleges might be interested in developing similar services, it might be well to explain briefly the origin and history of the Marygrove project. In establishing the Service, the Journalism Department recognized that the community papers, which flourish in Detroit, represented a logical market for woman's page material sent out regularly as a feature service. Originally, such articles of special interest to women were published on the woman's page in the campus newspaper which circulates among alumnae, parents, and friends of the college. Since the college paper could not print all this woman's page material and since students derive real satisfaction from seeing their work in print, it became increasingly apparent that a new market must be developed. The community papers occasionally had used Christmas and other seasonal stories sent out from the College, but whether they would be willing to use and pay a nominal sum for regular exclusive releases remained to be seen.

Since community papers in Detroit strive to serve the community in which they circulate and since the College likewise recognizes its responsibility in this direction, letters pointing out the advantages of coordinating these efforts were mailed to editors and publishers. To put the service on a professional basis, it was suggested that students receive some remuneration, however nominal, for their work if and when used. The first stories were offered to editors on a 30-day trial basis, to enable them to measure reader interest and response. The letters also indicated a willingness to handle special assignments.

Several editors immediately wrote or called to say that they were interested in such a service. The letters were followed up with personal interviews at which time the editorial needs of the various papers, rates of payment, and methods of billing were discussed.

This was the origin of the Marygrove College Feature Service. In December, 1946, the first articles released by the Service appeared in print in the community papers. One paper, the *Northwest Record*, used ten Christmas features of interest to the woman in the home. Several other community papers and the *Detroit Shopping News* and the *Wyandotte Tribune* used Christmas material. Shortly after Christmas, the *East Side Shopper* began to use regular releases, illustrated by half-column cuts of students who had written the stories. Later, another paper, the *Northeast Detroiter*, ordered special stories on the history of the police and fire department, the library and schools in the northeast area. The *Community News* also began to use the releases, although not on a regular basis until this fall. In the spring, the *Grand River Record* started using the service regularly. During the summer some of the papers used stories released through the Feature Service. Some of these stories were written in advance by students; others were done on special assignment during the summer.

As it frequently happens, one thing leads to another, and so it has been with the Feature Service. In addition to writing woman's page and other stories for release, students have done special assignment work for the various community papers, worked as editorial assistants on others, and served as regular staff members during the summer and even during the school year. One student, during the summer, had an opportunity to plan some special woman's pages which received favorable comment from readers and advertisers alike, thus illustrating the economic basis of the woman's page.

This year, in spite of the continued newsprint shortage, community papers are using the releases. Just before the holidays, one paper used 25 woman's page stories in one issue. This same paper, the *Grand River Record*, recently ordered three special columns from the Service. Students now are doing a fashion column, a children's column, and a seasonal column for the *Record* at regular space rates. At present, other papers are con-

sidering the use of similar columns as a service to their readers.

Plans for expansion in the future include offering a similar service to small city dailies and country weeklies throughout Michigan and possibly Ohio, since some of Marygrove's students who are from Ohio can write for their home town papers. Students in other departments likewise will be given an opportunity to write for the Service. Some progress has been made in this direction already, with students in one of the home economics classes writing stories for release through the Service. Art students have illustrated Christmas stories written by journalism students for the *Catholic Women's Magazine*, published in Detroit, which in one sense is a Service market since students work on assignment and are now paid for their work each year. Students in economics, history, art, music, science, home economics, and child psychology can use their background in their own field as a source of information and also write for publication. Journalism students, by doing research, can write on such subjects, but students in other departments likewise need to be made aware of the opportunities their fields offer for writing. Eventually, some of this material can be mimeographed, printed or sent in mat form to out-of-state papers which do not have overlapping circulation.

In writing articles of information and instruction for the Service, students consult sources of information similar to those used by woman's page editors of metropolitan papers. For ideas for stories and information, they study magazines, newspapers and other printed matter, and they learn to work out new approaches and develop original ideas. Before they start to write, they do their research and make an outline. In doing their research, they consult authoritative printed sources of information, confer with specialists in the field, study educational booklets sent out by various companies and services, and use publicity releases from such cooperatives as the Bureau of Fashion Trends, Sally Dickson Associates, the Wheat Flour Institute, the National Dairy Council, the Cleanliness Bureau, and state and federal agencies, to mention only a few. Students build up their own files of information, and then they use the material, combined with their own experience or that of a specialist in the field, as a basis for their stories. Their articles of instruction or information which will be of help to the woman in the home

average from 250 to 300 words in length for a single story and from 750 to 900 for a series of three on related subjects. These lengths are most popular with editors.

By writing and publishing timely, significant, and stimulating articles of instruction and information in markets close at hand, students can share the benefits of their education with others and perhaps inspire in them a greater respect and appreciation for the importance of the home and family. Such publication gives students a professional attitude toward their work and makes them realize that they can contribute to the community. And once they establish the habit of writing for publication, there is much more likelihood that they will continue to write after graduation and even after marriage as a practical contribution to a better secular press. This is the ultimate aim of the Marygrove College Feature Service—that students who now write regularly for the community papers in Detroit will one day write for the *Saturday Evening Post* and the *Woman's Home Companion* and thus influence the thinking of the nation insofar as it concerns the home and family.

The Catholic Guild for the Blind

By REV. WILLIAM F. JENKS, C.Ss.R.

IN SEVERAL of our eastern dioceses, a Catholic Guild has been established to care for the spiritual and material needs of blind persons. Under the direction of a priest, the Guild makes arrangements for retreats, ball games, outings and other forms of recreation. Through a volunteer Motor Corps and guides, the blind are brought to Holy Mass, to visit the doctor, etc. The blind are taught to read and write Braille, and are supplied with good Catholic literature in Braille. As the blind study Braille, they grow accustomed to the ten eyes on the tips of their fingers. Since only 20 per cent of the blind are capable of reading Braille, the Talking Book is very popular with the majority of blind persons.

The condition of the blind today is happiness itself when compared with that of even a hundred years ago. Up to that time, no attempt had been made to educate the blind.

In the year 1646 an Italian writer published a book which brought to the front the question whether something could not be done for blind persons. Nothing practical or systematic was done until the year 1784, when a Frenchman by the name of Valentin Haüy opened in Paris the first school for blind youths.

England soon took up the work. But the English schools aimed at first to give manual rather than literary instruction. The movement spread rapidly all over Europe during the early years of the nineteenth century, until now practically every country has its schools for the blind. Nearly all of them are residential.

The United States schools have from the first been on a somewhat different basis from those in Europe, forming a part of the regular educational system provided by the states. We now have 65 state schools for the blind in the United States, accommodating over 6,000 pupils.

Unfortunately, we have only three Catholic schools for the blind in the United States, and these are all situated in the East. The Lavelle School for the Blind in New York City has a capacity of 50 pupils. St. Joseph's Home for the Blind in Jersey City, New Jersey, has a grammar school. St. Mary's Institute

for the Blind in Lansdale, Pennsylvania, has a grammar and also a high school course. This is the only school for our Catholic blind that offers a high school training.

Consequently, the vast majority of our Catholic blind have to be educated in state institutions, with the resultant danger of loss of faith and inability to keep up the practice of their holy religion. How necessary it is, then, to have a Catholic Guild for the Blind in every diocese to care for our Catholic children attending these state institutions!

The first state school for the blind was established by Ohio in 1837. The first day school for the blind was organized by the City of Chicago in 1900. Since that time 24 cities have followed Chicago's lead, and today we have 25 city day schools and 65 residential schools for the blind in the United States. Special institutions of higher learning for the blind have never found much favor in the United States, but many blind men and women attend the regular colleges and universities.

Through the efforts of the Catholic Guild for the Blind, many blind persons are taught to read and write Braille. Good Catholic literature in Braille is supplied to them. Since only 20 per cent of the blind are capable of reading Braille, the Talking Book is very popular with the blind today. Unfortunately, we have very few Catholic topics on Talking Book records.

The great philanthropist, Valentin Haüy, was born in a town in Picardy in 1745. His name may well be emblazoned with letters of gold on every institution for the blind in the world. For, as a result of the public exhibition of his pupils during the year 1785 in Paris, public interest and sympathy were aroused for the blind, and he was enabled to start the National Institution for the Young Blind—the first educational institution for the blind founded in Europe. He was the first to conceive the idea of systematically teaching the blind to read by means of raised characters. His pupils were also instructed in vocal and instrumental music. Haüy's little orchestra with the chorus of children, who had been born blind, played during the Corpus Christi processions and in the chapel of the Tuileries. Haüy died in the arms of his brother, Abbe Haüy, on March 18, 1822, earning by his marvelous inventiveness and charitable foresight the title of "Father of the Blind."

If you had visited the Royal Institution for Blind Youths in

the year 1826, and watched the youths passing through the corridors, you might have noticed a youth of seventeen, Louis Braille. It was Braille who in 1829 conceived the idea of perfecting the work of Haüy and Charles Barbier and arranging points in a number of various combinations. Since then it has become the universal type for the blind, adapted to every language. Louis Braille (1809-1852) was also a Catholic. So the Catholic Guild for the Blind today is carrying the torch ignited by these two outstanding pioneers in the work for the blind—Valentin Haüy and Louis Braille.

The problem of the education, training and rehabilitation of blind persons is made much more difficult when other handicaps besides blindness are present. The blind child who is also feeble-minded is usually placed in an institution for the feeble-minded rather than in a school for the blind. For many years the deaf-blind child was sent to a school for the deaf for his education. With the development of the deaf-blind department at Perkins Institution and Massachusetts School for the Blind in Watertown, Massachusetts, a laboratory for training teachers of deaf-blind children has been made available.

A deaf-blind child places his fingers upon the throat and lips of his teacher. After much practice, the child makes speech of its own, patterned on the various voice vibrations and lip movements of the teacher. Only a limited number can be taught by one teacher, and much time is involved in this instruction. For the adult deaf-blind each word is spelled out by touching various parts of the hand which signify the different letters of the alphabet. Many of the adult deaf-blind wear a glove called the "Talking Glove" with the letters of the alphabet plainly marked. Thus by holding out his gloved hand—plainly showing the letters—anyone can communicate with the deaf-blind person by spelling out the words on his glove.

About 40,000 out of the 230,000 blind persons in the United States are gainfully employed. The blind have made successful teachers, piano tuners, salesmen, farmers, storekeepers, journalists, musicians, telephone operators and lawyers. Since 15 per cent of the blind can use a Seeing Eye dog, the Guild could take care not only of finding employment for the blind but also of procuring a dog for them in order to make them more independent in their daily occupations.

The Catholic Church has always given of her best to the world's unfortunates. She cannot lift the veil, as did Our Savior, from darkened eyes; but she gives help, comfort and consolation gladly and lavishly. These sightless boys and girls certainly have a right to the heritage and helps of the Catholic religion. It is our duty to get this religion to them, and, if we fail in our task of educating our Catholic blind, we fail in our duty of feeding the sheep of Christ.

The greatest consolations and comforts that the blind receive come from the frequent reception of the Sacraments and the exercise of their holy faith. Let us hope and pray that very soon every diocese in the United States may have a Catholic Guild for the blind to care for the education and the spiritual and material need of our sightless Catholics.

An Introduction to Research Writing for High School Seniors

By SISTER MARY URBAN HANSEN, O.S.B.
Mount St. Scholastica, Atchison, Kansas

ONE OF the weaknesses of the high school student writers which most inhibits their development is the want of ability to organize their thoughts into any semblance of logical order. This is a fact which is proved almost irrefutably by the predominant majority of what teachers call, for want of a technical pedagogical term, "scatterbrains" among students of high school age. Various causes have been blamed for the lack of concentrated effort and power to express ideas—the modern way of life which puts action first, the increasing economic pressure of the age, the vanishing sanctions of religion and home training. Causes could be multiplied endlessly.

Most teachers of English composition in high school are only too painfully aware of this lack of intellectual directive power. True, most students do well in creative or imaginative work. Why shouldn't they, with the stimuli of a stepped-up social system working overtime to fill their heads with all sorts of ideas, be they good or bad? But creative or imaginative production, without the vitalizing and stabilizing qualities of disciplined order and sequence, promises little for the preservation and enrichment of the serious literary heritage of America.

The problem, therefore, is this: How are we to train high school students in methodical objective approach to writing, in such a way as to enable them to present their own ideas and convictions clearly, logically, and with power?

One of the most successful introductions to serious writing is the development of a research habit, through the writing of investigative papers. (The plan has been worked out with high school seniors by way of preparation for the writing of research term papers in college rhetoric courses, but has proved so successful as a teaching device that it could be adapted to lower level high school classes.)

The advantages of such writing are manifold. Perhaps the

objectives, both literary and general which are to be gained could be listed thus:

1. Facility in the use of the library.
2. Acquaintance with books of a technical nature which would otherwise remain outside the student's orbit of interest.
3. Ability to utilize research helps, e.g., *Reader's Guide*, indexes, bibliographies, etc.
4. Stimulation of individual interest in writing.
5. Increased knowledge about specific subject-matter.
6. Ability to collect, organize and present factual data objectively.
7. Development of power to present material in logical order through sequential organization.
8. Skill in choosing quotations, statistics, examples and illustrations carefully to build up an authoritative exposition of facts.
9. Responsible acknowledgment of sources, through the use of footnotes, bibliography, etc.
10. Style and appearance of material in finished manuscript form.

In the actual working out of a research writing project which would attain all these objectives, a carefully planned program is necessary to obviate a needless waste of time and still to provide sufficient liberty for individual work. A paper of medium length (1,000 to 1,500 words) should require from two to three weeks, depending, of course, upon students' previous experience and ability. For a first attempt, however, three weeks should be allowed.

As to subject-matter, student interests should be consulted. If the choice of subject is left to the individual, papers will be of greater personal value, the amount of time and effort expended will be greater, and, consequently, the end result will be of much higher caliber than if the student were made to do his work on a subject which held no interest whatsoever for him. One precaution which must be observed in this regard, however, is that the scope of the subject be limited enough to admit of adequate specific presentation in a paper of the length mentioned above. Otherwise, in doing research and in organizing material, the student will find himself overwhelmed by a multiplicity of detail which has no immediate bearing on this topic, and instead of developing

the main subject he will be misled into the presentation of much interesting, but valueless, trivia.

To build up a sufficient working knowledge, the student should be required to read in at least ten sources. Some should be standard encyclopedias, some books, and some periodicals of recent publication. Government bulletins, pamphlets and newspaper articles may also be utilized to advantage, particularly if the subject deals with some very recent development or inventions.

Accurate bibliographical data should be kept on each reference, and the student should understand from the beginning of the work that the reference cards will be checked as carefully as the finished paper. Any standard bibliographical form may be followed, according to the teacher's preference. Students should be impressed with the importance of reading carefully and taking notes of high points, writing down data completely, and copying quotations accurately. Writers should be forewarned that they are not merely to copy large sections from their sources, but are to understand their subject thoroughly and then to write in their own words, as if they were attempting to explain the matter to someone totally ignorant of the subject, calling in the authority of their sources to back up their statements. About two weeks should be sufficient for background reading.

The subject having been decided upon and approved by the teacher, and background reading under way, the student should next formulate an outline for his exposition. In a first draft, topic outlines are sufficient and are best handled by the novice writer. The whole outline should be limited to three or four main points, with sub-topics as necessary to expand each. An introductory paragraph and a summary-conclusion should be included. By checking these outlines carefully, the teacher can give necessary directions or suggestions for arrangement or correct defective presentation. The outline, like the reference cards, should be prepared to be handed in with the finished manuscript.

Class instruction should accompany individual checking. Directions for the use of footnotes should be given and illustrated. A very simple form of footnote style is preferable (such as the one suggested in Wolfe and Geyer, *Enjoying English, Book IV*). Footnote abbreviations should be explained in class, as well as the bibliography form.

Some confusion usually results when students first undertake

long informative papers such as we are discussing. One of the best ways to eliminate a good deal of this confusion is to make available for the students' examination some actual samples of well-constructed papers. If "patterns" are thus presented, beginners' efforts will be stimulated by example and the realization, in concrete form, of what can be achieved.

When the written paper has been approved by the teacher, the student should prepare it in typewritten manuscript form, or if he is unable to type, it may be hand-written, following spacing, margin, pagination and footnote rules just as for typewritten copy. Here, again, the sample copy is valuable, because it can be referred to for accurate manuscript form and will eliminate much personal direction on the part of the instructor.

In finished form, the research paper project will include the title page, bearing the title, author's name and date; the outline, the exposition itself, and the bibliography page. Reference cards should be put into an envelope and clipped to the paper when it is handed in.

The papers should be checked carefully, with attention to correct grammar, spelling and form, as well as style and clarity of presentation. Grades should cover research, presentation, style, form, footnotes and bibliography, allowing a proportion of number points for each and totalling for final grade. If first attempts are not satisfactory, the grade should be withheld until the student re-works his paper, following the teacher's suggestions for necessary corrections or improvement.

Using this method, the teacher of composition should be able to guide student writers to develop scholarly habits and to acquire a practical knowledge of research method which can be integrated into any course of study. A definite carry-over value can be derived from such work, whether the student continues his scholastic work or follows a vocation in some other field.

In addition to the sense of an approach to intellectual maturity developed in the student, such work will provide, for the teacher who undertakes to guide it carefully, a liberal education, both in the acquisition of factual knowledge and in a deeper insight into the potentialities of the adolescent intellect.

The Catholic University Research Abstracts*

The Role of Catholic Education in Fostering World Peace

By SISTER M. VINCENT THERESA TUOHY, C.S.J., Ph.D.

The purpose of this study was to ascertain what unique contribution Catholic education might offer to the fostering of world peace.

Evidence was presented of the Church's interest in the maintenance of Christian peace through the centuries. A study was then made of a carefully planned peace program, introduced by Pope Leo XIII and enriched by the writings and efforts of Popes Pius X, Benedict XV, Pius XI, and Pius XII. A detailed examination of Pope Pius XII's teachings, relative to peace, revealed numerous philosophical and theological principles which Catholic educators must utilize in preparing their students to contribute to the peace of the world. The writings of Catholic educational leaders also disclosed important implications for Catholic teachers. Finally, attention was directed to a consideration of some of the principles underlying the philosophy of Catholic education and their potential value in a program of peace.

The results of the study indicate that Catholic thought alone affords a complete, logical, and spiritual foundation for peace in the world. Therefore, Catholic teachers must avail themselves of every means in Catholic education to develop in their students a knowledge of the principles basic to peace and a willingness to translate them into action.

The Compatibility of Catholic Schools and Democratic Standards

By SISTER M. BERNARD McGRATH, S.C.I.C., Ph.D.

The object of this study was to determine whether or not Catholic schools and democratic standards of education are compatible.

The writer produced evidence to show the confusion existing

* A limited number of these published doctoral dissertations is available in the office of the Catholic University Press, Administration Building, The Catholic University of America, Washington 17, D. C.

in the minds of present-day educators as to the real nature of democratic education. An attempt was made to evaluate the forces which had contributed to this confusion, and to discover the meaning Christian writers have attached to democracy and the basis on which it rests.

From the teachings of Christ, the writings of Saint Thomas Aquinas, the Papal Encyclicals of Pope Leo XIII, Pope Pius XI, and Pope Pius XII, and from the writings of Catholic philosophers and educators, the essentials of Catholic education were formulated and the worth of each essential for democracy was considered.

Finally, a typical curriculum of a Catholic elementary school, the educational procedures of representative diocesan high schools, and an Extension Movement emanating from a Catholic university were evaluated in the light of their contributions to democratic life.

The writer concluded that Catholic education is not only not incompatible with democracy, but rests on a basis which is its surest guarantee—a recognition of the spiritual dignity of the human personality.

Children's Understanding of the Mass

By SISTER M. BRENDAN LEGER, S.C.I.C., Ph.D.

The purpose of this study was to investigate the understanding possessed by eighth-grade pupils of those features of the Holy Sacrifice of the Mass, an appreciation of which is essential to the intelligent and fruitful participation of the faithful therein.

As a preliminary, a review is given of some of the published literature and studies which appeared relevant and helpful. The *de fide* pronouncements of the Council of Trent and the opinions of eminent theologians relative to the Sacrifice of the Mass are briefly sketched, and with these as bases, a norm by which to judge the adequacy of the pupils' concepts is established. A description of the procedure followed throughout the study is then presented, followed by a detailed report on the findings of the investigation. Data from 1,010 short written tests and from personal interviews with 205 pupils of the eighth-grade are given.

The writer then presents her analysis of the data, with some

recommendations which she feels the results of the investigation justify.

History and Administration of Education in Ireland (Eire)

By SISTER ANTHONY MARIE GALLAGHER, O.S.F., Ph.D.

The purpose of this dissertation was to investigate the educational system in Ireland, with its cultural background, and its evolution into its present status.

The introduction shows how learning was imparted in ancient times and relates how the monastic schools molded and shaped the educational life of the Irish people.

All the facts which are pertinent to, and which have affected the educational administration of Irish Education, as it is known today, have been discussed. These include the penal laws which were a continued succession of crushing enactments during three centuries. Relaxation of the penal laws came in 1783. Saint Patrick's College of Maynooth was opened in 1795 for the education of the Catholic clergy. A few years later religious communities began to return to Ireland. In 1831 the Chief Secretary of Ireland, Lord Stanley, introduced a school system known at present as the National School System of Ireland. In the discussion of this system it has been pointed out that it was far from perfect and, although professedly tolerant of Catholicity, it aimed to destroy the faith of the children who attended the National Schools. For many years it was the object of much controversy between Catholics and Protestants. Reasons for Catholic opposition of the system were discussed in the study, while at the same time it was shown that Catholics accepted it with a philosophy of vigilance. As a result of this policy of vigilance, the National School is Catholic in Catholic districts.

The means of education in Ireland was insufficient to satisfy the desire of learning among the people. The Intermediate Education System was established in 1873. No state provision for the support and no stimulus for the promotion of secondary education of which Catholics could avail themselves existed in Ireland before this time. Both the benefits and defects of this system have been pointed out. University education was provided for Protestant Ireland—which means one-third of Ireland—by the establishment of Trinity College, but Catholic Ireland

was forced to wait for many years before it could have a school of higher education. The revival of the Gaelic Language and the curriculum requirements of the Irish language for students and teachers as a means of restoring the language of their country have been pointed out.

The administration of education under the Irish Free State (1922-1937), as well as that of the present-day educational system of Ireland (1937-1946), were fully investigated. Both primary and secondary education made rapid progress, and the work of the schools was made more effective by the revision of the curriculum, by the School Attendance Act, by the development of technical and vocational training, by the improvement of teacher-training program, and by the awarding of scholarships. Health, recreation, and conduct became important phases of education.

An Investigation of Radio Education in the Catholic Colleges and Universities of the United States

By SISTER ROSEMARY PFAFF, M.A.

This investigation gives the results of a questionnaire sent to the Catholic Colleges and Universities in the United States. The responses from 139 schools were received and tabulated. The analysis of these tables reveals the tendencies of these institutions regarding the following: (1) the kind and amount of radio equipment used for classroom work and for supplementary activities; (2) the training given to prospective teachers in the use of radio; (3) the extent to which broadcasting is made use of in Catholic colleges and universities.

College and Secondary School Notes

175,000 Students of Catholic Colleges Will Sign Up in Draft

Of 9,500,000 American youths who will have to register in the post-war draft, about 175,000 are students of U. S. Catholic colleges, universities and normal schools and 9,000 are in seminaries.

The Department of Education, National Catholic Welfare Conference, which keeps its finger on the pulse of the nation's Catholic schools, agrees with the U. S. Office of Education that it is too early to judge the effect of the selective service program on school enrollment. The N.C.W.C. unit feels, however, that the draft will not alter enrollment figures to any great extent this year.

Current estimates are that a maximum of 225,000 men will be called in the first year of the draft, or about one in every 42 of those who register. At this rate, only about 4,000 Catholic college students would be drafted. The impact of the draft on the schools may be greater in other ways which remain to be gauged: the number of volunteer enlistments by students, and the number of those who will defer their higher education in expectation of a draft call.

Seminarians are exempted from military training and service under the new act, but must register with all other young men 18 to 26 years of age. The registration period began August 30 and continues through September 18. The earliest possible induction date under the act is September 22, just before the next term begins in most Catholic colleges.

Library of Historical Recordings Collected

A "library of living history," a series of recordings by famous persons covering events in 20th century history, has been collected by the Rev. Irenaeus Herscher, O.F.M., librarian of St. Bonaventure College, St. Bonaventure, N. Y.

The recordings include a plea for peace by the late Pope Pius XI; a talk on preparedness made by the late Franklin Delano Roosevelt when he was Assistant Secretary of Navy and several other talks when he was President; and addresses by President Harry S. Truman, Gen. Douglas MacArthur, Brig. Gen. Jimmy Doolittle, Mussolini, Hitler, Chamberlain and Daladier, Winston

Churchill, King Alphonso XIII of Spain, and others famous in modern history.

U. S. Nuns To Open School in Japan

The School Sisters of Notre Dame of the St. Louis province will establish a secondary school in Kyoto, Japan, as their first foreign mission, it has been announced by Mother Mary Evangela, provincial. The school will be under the direction of the Rev. Michael McKillop, Maryknoll superior in Japan.

Four nuns, all St. Louisans, have been assigned to the school in the Japanese city, which has a population of 2,000,000 persons, including 1,000 Catholics. Msgr. Paul Furuya, Prefect Apostolic of Kyoto, has announced: "City officials have assured that they will do everything possible to cooperate in the project, which they consider vitally necessary." The project has the approval and blessings of His Eminence Pietro Cardinal Fumasoni-Biondi, protector of the School Sisters of Notre Dame, and of Archbishop Joseph E. Ritter of St. Louis. Details for inaugurating the school were worked out by Bishop Raymond A. Lane, Superior General of Maryknoll, and Bishop John P. Cody, Auxiliary of St. Louis.

Gonzaga University To Admit Women Students

Gonzaga University, for the first time in its 61-year history, will open its doors to women students, it has been announced in Spokane, Wash. The action was taken in cooperation with Holy Names College, the local Catholic women's institution.

In making the announcement, the Very Rev. Francis E. Corkery, S.J., Gonzaga president, said: "War years have increased the number of eligible college students of the Pacific Northwest. The meteoric expansion and development of the Northwest has brought this section of the nation to the fore as a leader in agriculture power and industry.

"It is Gonzaga's aim to maintain educational opportunity on as progressive a scale as is demanded by the West's material progress. For that reason, Gonzaga will cooperate with Holy Names College to provide, at once, increased facilities for women."

News from Catholic University

A \$1,250,000 construction program for the Catholic University of America has been approved by the signing of a contract for

three new buildings, Msgr. Patrick J. McCormick, rector, announced.

The program includes a classroom building for the National Catholic School of Social Service and other departments of the University, a dormitory to accommodate 100 students, and a chapel with a seating capacity of 460.

* * *

A course of instruction for teachers who will train the deaf and hard-of-hearing has been instituted at the Catholic University of America.

Under the direction of the Rev. Francis T. Williams, C.S.V., the Institute for the Preparation of Teachers for the Deaf and Hard of Hearing is offering for the first time at the University a course of study and practice aimed at providing help to the 15 million Americans handicapped by partial or total lack of hearing.

Graduates of the course will receive a Certificate recognized by both the Executive Committee for American Schools for the Deaf and the New York Teachers Division of Certification.

* * *

Thirty-six fellowships and scholarships for graduate studies at The Catholic University of America during the 1948-49 academic year, beginning this month, were announced by Rt. Rev. Msgr. P. J. McCormick, rector of the University.

The grants included twelve fellowships for men, covering tuition, room and board, offered by the Knights of Columbus and valued at \$1,000 each. Two Winthrop and one Penfield fellowships, as well as two fellowships in the Child Center, were awarded. Also nineteen scholarships were announced.

Other Items of Interest

The medical schools of Georgetown University, of Washington, and Creighton University, Omaha, Nebr., and the Georgetown dental school are among 18 medical and five dental schools to which \$416,335 in federal grants for courses in cancer have been assigned by Federal Security Administrator Oscar Ewing, it has been announced. The Georgetown and Creighton medical schools were granted \$25,000 each and the Georgetown dental school, \$5,000.

Because of the need for trained geologists in discovering and developing new sources of oil and minerals, the University of Notre Dame will offer a special four-year course in geology starting this month, it has been announced by the Reverend Howard Kenna, C.S.C., university director of studies.

The new department will be under the direction of Dr. Archie J. McAlpin, former head of the department of geology at West Texas State College and formerly with the United States Geological Survey and the United States Bureau of Reclamation.

* * *

Of 300 competitors, Miss Joan Delaney of Dubuque, a junior at Clarke College, took first honors in an essay contest sponsored by *The Atlantic Monthly* magazine, in which students from 125 universities and colleges participated. Miss Delaney's entry was entitled "No Common Ground," an examination of the philosophical tenets of communism.

* * *

Located on the 550-acre F. Lothrop Ames estate, North Easton, Mass., which for years was one of the showplaces in that section of New England, Stonehill College will open this month with an expected enrollment of 200 students, it has been announced by the Holy Cross Fathers. The announcement added that the institution will be conducted along the same educational and cultural lines as the University of Notre Dame, conducted by the same priests.

Regular arts and sciences courses, including pre-medical and pre-legal courses, will be taught and athletic teams will be sponsored, the announcement stated. The institution has been approved by the Massachusetts Board of Education.

* * *

The North American College will reopen this Fall for the first time since it was closed in June, 1940, to receive 50 students for the priesthood from 39 United States dioceses, according to an announcement by the College authorities.

The students are expected to arrive in Rome in mid-September and will begin attending classes at the Gregorian University at its opening on October 15. In the meantime they will live at the summer villa of the College, the Villa Santa Caterina, at Castelfandolfo, and while there will make their annual spiritual retreat.

Bishop Martin J. O'Connor, rector of the North American College, pointed out that because of the long war-time interruption and the fact that both the old college building in downtown Rome and the summer villa have had to be extensively remodeled and modernized, this year's opening constitutes in effect a second establishment.

This month for the fifth consecutive year, the nation's most comprehensive search for unusual ability among high school students will get under way. Boys and girls from the 25,000 high schools in the United States, Alaska, Hawaii, and Puerto Rico will be given an opportunity to take part in the 1949 Pepsi-Cola scholarship program under which 119 Four-Year College scholarships and 600 College Entrance Prizes, totaling \$350,000, will be awarded to seniors who give promise of leadership in their chosen fields.

Any high school senior who wants to try for one of these awards can see his or her principal who has been sent complete information about the program.

Elementary School Notes

Commission Announces Publication of New Literary Readers

The first of a series of literary readers for the elementary and junior high schools will be released by the Commission on American Citizenship of the Catholic University of America in September, 1948.

A Book of Fortitude, as this publication is entitled, is an inspirational collection of stories and poems designed for the seventh grade. It is expected that its companion eighth-grade volume, *A Book of Friendliness*, will appear in print by 1949.

This literary-reader series for Grades 1 through 8 has been prepared in harmony with the curriculum, *Guiding Growth in Christian Social Living*. Among the outstanding features of the new series are (1) an unusually large amount of material by Catholic authors or on Catholic principles; (2) the inclusion of a wide variety of literary selections; (3) the emphasis placed on the oral readability of the poetry chosen, and the provision for choral reading; (4) the excellent study aids, footnotes, reading lists, suggestions for audio-visual aids, and brief biographical suggestions in each book.

The remainder of the series, consisting of three pupils' books for Grades 3, 4 and 5 respectively, and one teachers' book for Grades 1, 2, and 3, are in the process of preparation.

Workshoppers Construct New Courses of Study

Twenty-eight Sisters representing various religious communities in the State of New York participated in a five-week curriculum construction workshop at Lake Champlain, New York, during July and August.

The workshop, under the direction of Sister Mary Nona, O.P., Sister Mary Eileen, O.P., and Sister Mary Annunciata, O.P., is the second in a five-year program of course-of-study revision being conducted by the Archdiocese of New York and the Dioceses of Albany, Buffalo, Ogdensburg and Rochester.

The religion courses of study for Grades 1 through 8, on which initial work was done during the 1947 summer workshop, were cast into final form during the past summer months and will be ready for a try-out in the elementary schools of these dioceses in September, 1948.

Constituting the main objective of the 1948 workshop was the construction of new courses in the social studies based on the curriculum blueprint, *Guiding Growth in Christian Social Living*. These courses will also be placed into the hands of the teachers for classroom use during the coming scholastic year.

The long-range curriculum revision program calls for a workshop designed to eventuate in the construction of science courses of study at each elementary grade level for the summer of 1949. Workshops will be scheduled for each succeeding summer until new courses of study for each subject-matter area in the curriculum have been compiled.

A project similar to the foregoing one undertaken by the Dioceses of New York was recently launched by the Sisters in the Diocese of Wheeling under the direction of the Diocesan Superintendent of Schools. The workshop conducted in Wheeling last June has resulted in the production of religion courses of study which will be ready for introduction into the elementary schools at the opening of the school year.

Demonstration Proves Effectiveness of Lip Reading for Deaf Children

A public demonstration on speech and lip reading methods of teaching deaf and hard of hearing children to speak was given at the Catholic University of America in July in connection with the Institute for the Preparation of Teachers for the Deaf.

Sister Rose Anita, S.S.J., of St. Mary School for the Deaf, Buffalo, conducted the demonstration. All but one of the five-year-old children who participated in the demonstration were totally deaf. The demonstration yielded ample evidence that two years of pre-school training for this type of handicapped children can be productive of most beneficial outcomes.

The demonstrator, Sister Rose Anita, called attention to the fact that there are only ten Catholic schools for the deaf in the United States, with none of these located west of the Mississippi River. This number accommodates less than one-fifth of the Catholic deaf children in the nation.

Ontario Now Has Seven Schools on Wheels

Young Canadians in sparsely settled sections of Northern Ontario have their education brought to them on seven "Schools on Wheels" operated by the Ontario Department of Education.

According to information released by this department, each car travels back and forth along 150 mile stretches. Each trip usually extends through a period of six weeks. Stops range from four to ten days, depending upon the number of children in the vicinity. Although pupils who receive their education in this fashion actually attend school only forty-seven days in a year, they cover the same courses as those given in conventional schools throughout the province. During each stop, the teachers must give a five-week supply of homework.

Not only do these cars function as schools proper, but they serve as community centers each evening during their stay in a particular locality, as well as provide the facilities of a traveling library.

School To Launch Experiment in World Citizenship

Education for "one World Citizenship" will be the pervading objective of the Verde Valley School at Sedona, Arizona, when it opens in October, 1948. The new venture, privately sponsored and frankly experimental in nature, will be a boarding school which aims to educate boys and girls of different race and nationality origins. Its program will include not only an internationally orientated curriculum but also field trips to Mexico and a thorough study of the Navaho and Hopi cultures as observed on Indian reservations near the school. Plans for 1948-1949 provide for the accommodation of forty pupils at the seventh and eighth-grade levels. Eventually, however, the school will be expanded to include junior and senior high school grades with facilities for approximately one hundred pupils.

Teaching Career Attracts Only Small Percentage of Veterans

Of an approximate 85,000 World War II veterans, enrolled in educational courses offered at various colleges during the year of 1947, 1,230 were preparing for a teaching career in the elementary school. Contrasted with this figure are 4,695 students who are training for secondary school teaching, 6,291 for industrial arts teaching, 17,716 for physical education instruction, and 53,630 students taking courses in general education.

According to a Veterans Administration Survey, one out of twenty-three World War II veterans now in schools and colleges under the G.I. Bill is preparing for a teaching career.

Committee at Work Mapping Common Courses of Study for Schools in Three States

Sisters from eight different religious communities representing the Catholic school systems in Alabama, Georgia, and Florida, spent the summer weeks in St. Augustine preparing courses of study in all subjects for Grades 1 to 4 inclusive. The task of preparing courses of study for the remaining grades of the elementary school will be undertaken during the summer of 1949.

This project was launched with the purpose of providing courses of study which might be used in the elementary schools of the three dioceses in the South. Bishops J. P. Hurley of St. Augustine, T. J. Toolen of Mobile, and G. P. O'Hara of Savannah-Atlanta are coordinators in the tri-state plan to achieve greater unification in the education programs offered by the three school systems.

Dr. Thomas G. Foran, head of the Education Department at the Catholic University of America, is the Director of the Sisters' Committee charged with the responsibility of producing these courses. He will receive recommendations and suggestions from the following committee members: Sister Maristella, O.P., committee chairman, and Sister Mary Pauline, O.S.B., of the Mobile diocese; Sisters Mary Ita, G.N.S.H., Mary Timothy, G.N.S.H., Mary James, C.S.J., and Mary Madelin, R.S.M., of the Savannah-Atlanta diocese; and Sisters Francis Joseph, S.S.J., Marie Bernard, S.S.J., Helen Rose, H.N., Mary Joseph, O.P., and Ellen Maureen, O. P., of the St. Augustine diocese.

The outcome of the committee's work during the past summer is a teachers' manual for each grade from the first to the fourth. This material is based on the Catholic curriculum for elementary schools, *Guiding Growth in Christian Social Living*, published by the Commission on American Citizenship at the Catholic University of America, Washington, D. C.

Wilson To Publish Filmstrip Guide

Because of the interest expressed in the present monthly listing of filmstrips in the Educational Film Guide, the H. W. Wilson Company has decided to print the Filmstrip Guide as a separate publication to be issued ten times a year.

The first number of this Guide will appear in September, 1948, as a bound volume containing all filmstrips previously listed

from February through June, 1948, in Section II of the Educational Film Guide. Each issue will consist of a comprehensive list of current filmstrip releases, and will include a classified subject list arranged according to the Dewey Decimal System of classification as well as an alphabetical index. The September number of each year will list all material from the preceding nine issues.

As a comprehensive presentation of current filmstrips, the Filmstrip Guide will be valuable not only to schools but to churches which conduct extensive religious education programs. The subscription price is \$3.00 per year.

Coronet Releases Films on Basic Study Skills

Coronet Instructional Films completed two outstanding educational films on study skills during the month of June. "Find the Information," a one-reel production in color or in black and white, teaches students how to find reliable information quickly through the study of widely used indexes. In this film, the sixth, seventh and eighth grade students are shown how to use the library card file and such general reference sources as *Who's Who in America*, the *Reader's Guide* and the *World Almanac*. "Building in Outline," also in color or in black and white, demonstrates the procedures which should precede the writing of a report by an individual. As junior high school students observe the preparation of a history report by the leading character in the film, not only are they shown the mechanics of outlining, but they are led to understand that this process of reducing material to an organized list of ideas in logical order is a practical, time-saving study help.

News from the Field

Nun-Teachers in North Dakota Public Schools Authorized by Bishops To Wear Secular Dress

Authorized to wear secular dress to meet the requirements of state law, it is expected that some 75 Catholic nuns will continue to teach in a number of rural public schools of North Dakota despite recent passage of the "anti-garb" measures designed to eliminate them from these schools.

A joint statement by Bishop Vincent J. Ryan of Bismarck and Auxiliary Bishop Leo F. Dworschak of Fargo authorizes the Sisters to wear secular dress so that they may continue teaching in those areas where otherwise schools would have to be closed and where school districts and people find it "necessary and desirable" to retain them.

The anti-garb measure, sponsored by a group of Protestants, mainly clergymen, was placed before the electorate on June 29 and carried by a plurality of only about 6 to 5, although Protestants in the state outnumber Catholics more than 4 to 1. The Sisters have been teaching in largely Catholic communities where their employment was the unanimous wish of school boards and parents.

Bishop Ryan said the proposal to have the nuns wear secular dress is not new, having been carried out in Canada and Mexico under circumstances similar to those now existing in North Dakota.

Ulster School Act, Giving Aid to Private Institutions, Watched by Outside World

Educational leaders in the United States and the British Empire are watching closely the development of Northern Ireland's "overhauled" school system, according to the *Ulster Commentary*, local monthly.

These features of the system, which follows from the Education Act of 1947, are indicated to be of great interest outside the country:

1. Religious education is made compulsory in every county and voluntary school.
2. The full cost of teachers' salaries in all primary and intermediate schools in Ulster, whether controlled by the public

education authorities or by voluntary agencies, is borne by the State.

3. In those hundreds of schools which have not been transferred to the local education authorities, some Protestant and some Catholic, the State not only pays teachers' salaries but provides a grant of 65 per cent of maintenance costs and a similar grant with respect to capital expenditures.

4. If the conductors of a voluntary school, Protestant or Catholic, are willing to accept control by a "Committee"—four members of the school's own choice and two appointed by the local educational authority—the school can qualify for a 100 per cent grant for heating, lighting and other maintenance costs.

"In the United States, where no grants from public funds are made to voluntary schools, the generous treatment of Ulster's voluntary schools is a matter of some surprise," the *Ulster Commentary* notes.

At the same time the publication states: "Even those who are critical of certain details of the Act agree with the Minister of Education in describing it as 'one of the greatest measures ever introduced into the Ulster Parliament.'"

Teachers Union Asks Federal Aid Services to All Children

Federal aid for services for all children, whether in public or nonpublic schools, was recommended as a part of a four-point aid to education program adopted unanimously by delegates representing upwards of 60,000 of America's teachers at the annual convention last July of the American Federation of Teachers in Glenwood Springs, Colo.

The convention decided to work for the following:

1. Federal assistance to raise the salaries of public teachers, to be administered by the public educational authority of each state.

2. Federal aid for services for all children, to be administered by a public agency.

3. Federal aid for scholarships to enable needy high school and college youth to remain in school. These grants would be made directly to the person in need, by a public agency.

4. Federal help to eradicate illiteracy. This help to be given on the widest possible basis, using all means to combat the illiteracy problem.

"Whither American Education?"

Whither American Education? a 95-page pamphlet giving the views of a group of leading Catholic educators in regard to the proposals contained in the recent report of President Truman's Commission on Higher Education, has been published in New York by the America Press. The Rev. Allan P. Farrell, S.J., is the editor of the pamphlet.

In the foreword, Msgr. Frederick G. Hochwalt, secretary general of the National Catholic Educational Association, which called together the educators to study the implications for Catholic colleges in the commission report, states that the pamphlet is written for parents and taxpayers who want to know "if sound educational practice under religious auspices will be able to keep the large place that it has made in the affections of the nation."

News in Brief

"The Religious Education Program: Looking Forward to the next Hundred Years" was the theme of the tenth annual conference of the Christian Brothers Education Association held in St. Mary's, Calif., July 16-19, as one of the highlights of the centenary year of the Christian Brothers in the United States. General chairman Brother O. Austin, president of St. Mary's College, was host to the conference, which was devoted to the educational philosophy of St. John Baptist de la Salle, current educational trends, and the work of the Christian Brothers in various fields.

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Educators from the four American provinces of the Order of Frairs Minor Conventual convened at St. Mary's Minor Seminary, Crystal Lake, Ill., in July for a three-day conference to discuss the deficiencies in modern methods of classical education.

The Very Rev. Clement O'Donnell, O.F.M. Conv., of St. Anthony-on-Hudson, Rensselaer, N. Y., presided over the meeting.

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The Rev. Fintan R. Shoniker, O.S.B., librarian of St. Vincent's College, Latrobe, Pa., was reelected chairman of the American Benedictine Academy Library Science Section at the conclusion of a three-day meeting in St. Mary's Monastery, Morristown, N. J., last July. Father Shoniker, a native of Rochester, N. Y., is widely known in library fields. He is chairman of the western

Pennsylvania unit of the Catholic Library Association and a member of the national advisory board. He also is co-editor of the annual Catholic Booklist.

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The Rev. William E. McManus, assistant director of the Education Department, National Catholic Welfare Conference, left in July for the American Zone of Germany, where he will act as a consultant to the Education and Cultural Affairs division of the American Military Government. It is expected that he will remain in Germany three months.

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Dr. Martin R. P. McGuire, of the Catholic University of America, has been named by President Truman to the United States Advisory Commission on Educational Exchange.

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The Rev. Maurice S. Sheehy, head of the Department of Religion at the Catholic University of America and a former Navy chaplain, has been raised by His Holiness Pope Pius XII to the rank of a domestic prelate with the title of Right Reverend Monsignor.

The priest was born at Irwin, Ill., in 1898, and was ordained in 1923. As a Navy chaplain during World War II he was assigned to several special missions and attained the rank of captain. He is the author of three books: "Christ and the Catholic College," "Problems of Student Guidance," and "College Men."

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Records giving a detailed description of the wartime services of the National Catholic Community Service in several hundred United States cities have been turned over to the National Catholic School of Social Service of the Catholic University of America for research purposes. They will afford an insight into major forces affecting American community life during the World War II period, it is said.

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Bishop Michael J. Ready of Columbus has dedicated the first Catholic book shop and Catholic information center in the Columbus diocese. The center, to be a clearing house on matters Catholic, has a lecture room, facilities for discussion groups, and several reading rooms.

It is the 17th such Catholic information center set up in the United States, it was pointed out. Six more are reported being organized.

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What is called the smallest Catholic college in the country can take credit for the largest per capita contribution to the Student Relief Campaign sponsored by the National Federation of Catholic College Students. Manor College, Eastern Rite school operated by the Sisters of St. Basil the Great, has collected \$588.50, or more than \$58 each from its ten students.

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On June 30, 1947 the Library of Congress collections were estimated to contain a total of 29,207,303 pieces in the following categories: 8,187,064 volumes and pamphlets in addition to 121,251 bound volumes of newspapers; 8,620,162 manuscript pieces; 1,869,970 maps and views; 66,181 reels and strips of microfilm; 61,100 reels of motion pictures; 1,743,394 volumes and pieces of music; 274,092 sound recordings; 1,063,879 photographic negatives, prints and slides; 578,527 fine prints; 560,188 broadsides, posters, photostats and other miscellaneous groups of material; 5,209,253 unbound serial parts in addition to 852,242 unbound newspaper issues.

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Brothers of the Holy Cross from Notre Dame, Ind., have been appointed to the faculty of Boysville, a school for homeless boys which opens in September. Dominican Sisters from Marienburg-Bregenz, Austria, will operate the school dining room. Boysville, which embraces a boys' home, school, faculty buildings, convent and an 80-acre farm, is a joint enterprise of the Archdiocese of Detroit and the Knights of Columbus.

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CARE set a record of 2,608,106 food and clothing textile packages delivered in 17 European countries in 1947 and is on the way to an even greater volume of overseas aid in 1948, Executive Director Paul Comly French stated in his annual report to the Board of Directors.

Book Reviews

American Public Education, by Harl R. Douglass and Calvin Grieder. New York: The Ronald Press Company, 1948. Pp. xii + 593. \$4.50.

This volume was written to serve as a textbook for college students interested in such courses as Public Education in the United States and Introduction to Education. With adequate supplementation, the authors feel that it may prove serviceable in classes of graduate students. The primary aim of the book is to advance the present-day trend toward teacher education rather than teacher training. Teachers should participate in the problems of the profession, of the school system, of the curriculum, and of all other elements of the educational program. For this reason the authors have undertaken to provide in this work pertinent information and discussion of certain areas which they regard as essential in the preparation of teachers before service and in service.

The work contains twenty chapters. The historical development of American public education is presented in an interesting manner, beginning with an account of the early American schools and ending with an analysis of present trends and probable future developments. The intervening chapters deal with the curriculum and co-curriculum; state, local, and federal relations to education; the three levels of education—elementary, secondary, and higher; pupil personnel; educational personnel; and the status and problems of financial support of education. There are two comprehensive chapters on education in several other nations which should give to the reader an understanding of educational practice in other lands. There is also an informative chapter on the improvement of American education through scientific study and its application, and a well-organized chapter on the relations of schools to their communities.

This textbook should be well received. It has a large number of appropriate illustrations, and ample charts and figures which make for a better understanding of the subject matter treated. At the end of the book selected references are listed, chapter by chapter, which should enable the student to pursue further particular topics of interest. A volume of this kind will serve the needs of students who are preparing for teaching or for admin-

istrative positions, teachers in service who lack an adequate knowledge of current educational trends, students who wish to have an acquaintanceship with the American school system, and the general reader who is anxious to know something of the public school system in the United States in the light of American democracy.

FRANCIS P. CASSIDY

The Catholic University.

The Christian Brothers in the United States, 1848-1948, by Brother Angelus Gabriel, F.S.C., Ph.D. New York: The Declan X. McMullen Co., Inc., 1948. Pp. xviii + 700. \$8.50.

This centenary history has a very commendatory foreword two Christian Brothers who have labored zealously to present an accurate historical record of the educational work of the Brothers of the Christian Schools in the United States since their first permanent foundation in Baltimore in 1848. Brother Albeus Jerome (1867-1941) originally conceived the idea of writing such a history. He devoted more than a quarter of a century to gathering pertinent information in the archives of the American communities and the Mother House in Rome. After his death the project was carried forward to completion by Brother Angelus Gabriel, who decided to depart from the strictly chronological arrangement of material which Brother Albeus Jerome had employed, and to treat the contribution made by the Christian Brothers to Catholic education in this country by dealing with the principal fields through which this contribution has been made: through their parochial schools, through their orphanages and institutions for boy welfare, through their academies and high schools, and through their professional schools and colleges.

The volume is divided into eight books. Book one treats of the origins and expansion of the Brothers and their coming to the United States; book two deals with their pioneer foundations in this country; book three records the activities of the Brothers in elementary education; book four describes their efforts in matters of boy welfare; book five analyzes the work of the members of the Congregation in secondary education; book six contains a comprehensive survey of their institutions of higher learning; book seven gives an interesting account of their novitiates and houses of study; while book eight shows the national expansion of the Institute from such centers as Baltimore, New

York, St. Louis, San Francisco, New Orleans, Santa Fe, and San Francisco.

This centenary history has a very commendatory foreword by His Eminence, Cardinal Spellman, in which he acknowledges the debt of gratitude which the clergy and faithful of the Archdiocese of New York owe to the Brothers of the Christian Schools "for the generous and important services they have rendered to young men and boys, since they were welcomed to New York in 1848, by our venerable, providential and intrepid successor in office, the valiant champion of Catholic education, Archbishop Hughes." There is also a congratulatory letter by Most Honored Brother Athanasie Emile, Superior General, who pays tribute to the United States of America as "a young nation of prodigious activity, the classic land of rapid realizations and quasi miraculous progress." He notes with pride that the Institute has flourished in the United States in accordance with the cadence of the country's growth. He is pleased to report that, from the humble beginnings of three sons of St. John Baptist De La Salle in Baltimore a century ago, the Congregation has made remarkable progress so that today there are 1,582 Brothers teaching in 90 schools, from New York to San Francisco, giving a Christian education to 43,000 youths.

Brother Angelus Gabriel has very skillfully interpreted the important events in the origin and development of the Christian Brothers in the United States in the light of their appropriate backgrounds and movements in Catholic education. For this reason his monumental work should form an integral part of the history of the growth of the Catholic school system in this country. No library is complete without a copy of it on its shelves. The work is well documented and shows extensive research in primary materials. The volume should prove an inspiration to the younger members of the Institute to continue with ever-increasing fervor and zeal the fruitful apostolate of their predecessors in the classroom which has succeeded so admirably in training for effective leadership in Church and State, and for useful service in various other fields of human endeavor, thousands of boys and young men, during a century of service in the schools of the United States.

FRANCIS P. CASSIDY

The Catholic University.

Theories of Learning, by E. R. Hilgard. D. Appleton-Century Company, 35 West 32nd Street, New York 1, N. Y., January, 1948. Pp. x + 409. \$3.75.

Theories of Learning are classified as follows: (1) association theories, labeled more specifically as (a) reflex arc theories and (b) stimulus-response theories; (2) field theories, including various sorts of (a) gestalt, (b) neo-gestalt, (c) organismic, or significant theories.

In accord with this classification the author gives an exposition and criticism of Thorndike's Connectionism, Guthrie's Contiguous Conditioning, Hull's Systematic Behavior Theory, Skinner's Descriptive Behaviorism, Current Functionalism (Carr, Robinson, McGeech, Melton, Woodworth), Gestalt Theory, Lewin's Topological and Vector Psychology, Wheeler's Organismic Psychology, Tolman's Sign-Gestalt Theory and the theories of some others affected by field conceptions—Adams, Humphrey, Lashley, Maier, Muenzinger, etc.

The exposition is satisfactory enough for a volume of this size. The Criticisms are to the point.

The last chapter, called "A Point of View," contains the author's more general criticisms of these theories and his own suggestions for improvement of theories of learning. An interesting cue to his point of view, not mentioned in the book, may be drawn from the fact that the words "mind," "soul" and "psyche" do not appear in the rather adequate index.

F. J. HOULAHAN

The Catholic University.

Nature, Knowledge, and God, by Brother Benignus, F.S.C. Milwaukee: Bruce Publishing Co., 1947. Pp. xii + 662. \$4.50.

The subtitle of this work, *An Introduction to Thomistic Philosophy*, indicates its character and approach. It is divided into four main parts: Introductory, in which the nature of philosophy and the bases of certain philosophies are discussed together with a sketch of certain parts of the history of philosophy; Nature and Man; Knowledge and Being; and God and Creatures. Hence, after his historical introduction the author takes up the main problems of cosmology and psychology, of epistemology and ontology, and of theodicy. His treatment of these subjects is

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always interesting, informative, and clear. Since this is a textbook, it is not the author's purpose to give an exhaustive discussion of the topics presented. However, he has put into his volume a very large amount of solid matter. A student who makes careful use of this text under the direction of a capable teacher will acquire a good foundation in Thomistic philosophy. He should also develop an abiding interest in philosophical studies and a strong desire to continue them.

It is a good omen for the future of philosophy in America that textbooks like this are making their appearance. It is not too much to hope that a new generation of students, trained in the principles, methods, and spirit of the *philosophia perennis*, will apply it to the problems of their world and will give their solutions in fresh and authentic idiom. The great Greeks and the great schoolmen will serve as guides in building up a new, vigorous, and productive school of thinkers.

JOHN K. RYAN.

School of Philosophy,
The Catholic University.

France Alive, by Claire Huchet Bishop. New York: Declan X. McMullen, 1948. Pp. xiv + 227. \$3.00.

To one who has read *Priest-Workman in Germany*, by H. Perrin, *France Alive* will not come as a surprise. The country that produced a Father Perrin could not be otherwise than fecund with a new spiritual life. This vitality is showing itself in a variety of ways, many of them astonishing in their originality and significance.

If *Priest-Workman in Germany* is an epic of individual heroism, *France Alive* may be viewed as an on-the-spot report of the manifestation of the heroic faith and zeal of a whole country, transcending barriers of class, religion, and political creed.

This resurgence of religious faith in Catholics, Protestants, and Greek Orthodox has affected even non-Christians among whom must be numbered thousands of formerly Catholic workingmen and their families who have lapsed into non-religion and Communism for want of spiritual nourishment and guidance.

The author attributes this new religious awakening to the

spiritual life born of the stark realism of the underground, the concentration camp, the prison, where men, coming to grips with reality, were forged into a common brotherhood of love and service. Stripped of trappings of class, race, political creed, and economic status, there remained two great realities, God and man. What may come as a surprise to American Catholics is the manner in which this resurgence of faith and brotherliness is making itself felt—not merely in personal religion but in economic, social, and political life. No barriers are too dense for the interpenetration of the spirit.

The author, a native of Brittany herself, gives an eye-witness report of activities emanating from the movement: communalization of factory life where the workers are the owners and where education of the workers is important enough to be undertaken on factory time and at the same rate of compensation as productive labor; the large scale return to Christian solidarity manifesting itself in an active liturgical life where the Bread of Life is broken in a workman's cottage by a priest under whose vestments is the garb of a working man; country-wide pilgrimage of evident seriousness; the renewed vigor of Protestant religious life showing itself in organizations like the Cimade which is doing remarkable relief work among the distressed, and in the establishment of a Calvinist monastery at Cluny. All these attest to the sincerity and fruitfulness of the new movement in France.

A word of warning to the reader. Do not read *France Alive* as a vacation-time book. It will give a prick to complacent consciences that think Sunday Mass and observance of the commandments render their possessors robust Christians.

SISTER JUDITH, F.C.S.P.

Catholic University of America.

Whither American Education? The Report of the President's Commissioner on Higher Education, by Allan P. Farrell. New York: The America Press, 1948. Pp. 95.

Catholic schoolmen and others with a lively interest in national problems of education will welcome the publication of this comprehensive introduction to the now famous Report of the President's Commission on Higher Education. It is but one of

the fruits of a special committee of the N.C.E.A. College and University Department which was called together for the express purpose of considering the said Report in relation to higher education in general and Catholic higher education in particular. The members of this committee were representative leaders in the fields of Catholic Education and their collective opinions about the Report are eminently worth reading.

In the space of 93 pages, under 11 chapter headings, the verbose and often vague, sometimes utopian, not to mention contradictory, recommendations of the President's Commission (originally published in five small volumes of 377 pages) are crystallized, analyzed, synthesized and constructively criticized. Where agreement and approval were possible without compromise of principle or logic the N.C.E.A. committee openly applauds the work of the President's Commission. With equal candor the glaring inconsistencies and contradictions of the Report are competently exposed. The over-all attitude of the Catholic schoolmen is, perhaps, best expressed in these words from the last chapter:

Those who have written the brief chapters comprising this booklet were not as enthusiastic about the Report of the President's Commission on Higher Education as I. L. Kandel, who said it was simply "epoch-making," nor as pessimistic as Father Robert I. Gannon of Fordham University, who called it an "educational fraud," . . . They were nevertheless convinced that the Report is bound to play an influential part in steering higher educational policy in the United States for years to come" (p. 85).

Concurring in this opinion, the present writer recommends the early acquisition and study of *Whither American Education?* Administrators of Catholic Colleges and all who have a sincere interest in the future of our Catholic higher education will find this booklet an excellent springboard for many intelligent discussions of the President's Commission. The N.C.E.A., the committee, The America Press, and Father Allan P. Farrell, S.J., are to be congratulated for the inspiration, preparation, publication, and editing of this timely study.

DOMINIC BRADY, O.P.

Dominican House of Studies,
River Forest, Illinois.

BOOKS RECEIVED

Educational

App, Austin J., Ph.D.: *The True Concept of Literature*. San Antonio, Tex.: The Mission Press. Pp. 110. Price, \$2.00.

Deferrari, Roy J., Ph.D., Editor: *The Philosophy of Catholic Higher Education*. Washington, D. C.: The Catholic University of America Press. Pp. 202. Price, \$3.25.

Douglass, Harl R., and Grieder, Calvin: *American Public Education—An Introduction*. New York: The Ronald Press Company. Pp. 593. Price, \$4.50.

Douglass, Harl R., and Mills, Hubert H.: *Teaching in High School*. New York: The Ronald Press Company. Pp. 627. Price, \$4.50.

Falconer, Vera M.: *Filmstrips*. New York: McGraw-Hill Book Company. Pp. 570. Price, \$5.00.

Ferment in Education—A Symposium on the Installation of George Dinsmore Stoddard as President of the University of Illinois. Urbana: University of Illinois Press. Pp. 224. Price, \$3.00.

First National Congress for Priests: *Enthronement of the Sacred Heart in the Home*. Milwaukee: St. Francis Major Seminary. Pp. 92. Price, \$1.00.

Gabriel, Brother Angelus, F.S.C.: *The Christian Brothers in the United States 1848-1948*. New York: The Declan X. McMullen Company, Inc. Pp. 700. Price, \$8.50.

Hildreth, Gertrude, Ph.D.: *Effective Teaching in the Modern School*. New York: The Ronald Press Company. Pp. 437. Price, \$4.50.

Lee, Donald W.: *Functional Change in Early English*. Menasha, Wis.: George Banta Publishing Company. Pp. 128. Price, \$2.50.

Levi, Albert William: *General Education in the Social Studies*. Washington, D. C.: The American Council on Education. Pp. 336. Price, \$3.50.

Locke, Louis G., Gibson, William M., and Arms, George: *Toward Liberal Education*. New York: Rinehart & Company. Pp. 768. Price, \$3.00.

Marie, Sister Joseph, I.H.M., Ph.D.: *The Role of the Church and the Folk in the Development of the Early Drama in New*

Mexico. A Dissertation. Lancaster, Pa.: The Dolphin Press. Pp. 175.

Marygrove College: *Generation to Generation*. Youth in Every Age. Detroit, Mich.: Marygrove College. Pp. 70.

McKeough, Rev. Michael J., O. Praem., Ph.D., Editor: *The Administration of the Catholic Secondary School*. Washington, D. C.: The Catholic University of America Press. Pp. 180. Price, \$3.00.

Parsons, Wilfrid, S.J.: *The First Freedom*. Considerations on Church and State in the United States. New York: The Declan X. McMullen Company, Inc. Pp. 178. Price, \$2.25.

Report of the National Conference on Social Welfare Needs and the Workshop of Citizens Groups. New York: National Social Welfare Assembly, Inc. Pp. 72. Price, \$.25.

Sisters of Loretto at the Foot of the Cross: *Proceedings Eleventh Annual Educational Conference—1947*. El Paso, Tex.: Loretto Academy. Pp. 165.

Some Educational and Anthropological Aspects of Latin America. Austin, Tex.: The University of Texas Press. Pp. 85.

Textbooks

Broady, Knute O., and Others: *Orientation and Guidance for High School Pupils*. Lincoln: University of Nebraska. Pp. 320. Price, \$2.75.

Christ, Katherine D.: *Willow Brook Farm*. Boston: D. C. Heath and Co. Pp. 246. Price, \$1.80.

Hornback, Florence M.: *Kianga, The Story of a Donkey*. Paterson, N. J.: St. Anthony Guild Press. Pp. 79.

Johnson, William H., Ph.D., and Newkirk, Louis V., Ph.D.: *Home Mechanics*. New York: The Macmillan Company. Pp. 301. Price, \$3.20.

McKee, Paul and McCowen, Annie: *Improving Your Language. Enriching Your Language*. Boston: Houghton Mifflin Company. Pp. 280; 248. Price, \$1.60; \$1.56.

McKee, Paul, and Others: *Perfecting Your Language*. Boston: Houghton Mifflin Company. Pp. 344. Price, \$1.92.

Rinehart Editions: *William Wordsworth—The Prelude. Henry Ibsen—Ghosts—The Wild Duck—An Enemy of the People*. New York: Rinehart & Company. Pp. 365; 317. Price, \$.65 each.

Ross, Eva J., Ph.D.: *Sociology and Social Problems*. Milwaukee: The Bruce Publishing Company. Pp. 344. Price, \$2.76.
 Thornton, Francis B.: *Return to Tradition*. A Directive Anthology. Milwaukee: The Bruce Publishing Company. Pp. 926. Price, \$8.50.

Pamphlets

Crampton, C. Ward: *Live Long and Like It*. Public Affairs Pamphlets, No. 139. New York: Public Affairs Committee, Inc. Pp. 32. Price, \$.20.

Drinkwater, Rev. F. H.: *The Five Joyful Mysteries*. Plays for Older Children or Adults. Dudley, Lower Goral, The Sower. Pp. 32. Price, One shilling.

Ellison, Jerome: *These Rights Are Ours to Keep*. Public Affairs Pamphlet, No. 1140. New York: Public Affairs Committee, Inc., 22 East 38th Street. Pp. 30. Price, \$.20.

Forrest, Rev. M. D., M.S.C.: *Why a Religious Brother*. St. Paul, Minn.: Radio Replies Press. Pp. 32. Price, \$.15.

Houck, Rev. Frederick A.: *Criminality Among Teen-Agers*. Why? Our Sunday Visitor Press, Huntington, Ind. Pp. 20. Price \$.10.

Lord, Daniel A., S.J.: *How Our Lady May Have Looked*. St. Louis: The Queen's Work. Pp. 37. Price \$.10.

Noffsinger, J. S., Ph.D.: *Approved Technical Institutes*. Washington, D. C.: National Council of Technical Schools. Pp. 48.

O'Connor, John J., S.J.: *Preparation for Marriage and Life*. New York: The Paulist Press. Pp. 95.

Rumble, Rev. Dr., M.S.C.: *I Must Obey the Church*. St. Paul, Minn.: Radio Replies Press. Pp. 35. Price, \$.15.

Southard, Robert E., S.J.: *I See The Mass*. St. Louis, Mo.: The Queen's Work. Pp. 32. Price, \$.25.

The Marriage Service and Nuptial Mass. St. Paul 1, Minn.: Radio Replies Press. Pp. 39.

General

Bluemel, C. S., M.D.: *War, Politics, and Insanity*. In which the psychiatrist looks at the politician. Denver, Colo.: The World Press, Inc. Pp. 121. Price, \$2.00.

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